

METAPHOR AND COMPARISON

IN THE

DIALOGUES OF PLATO

A DISSERTATION

SUBMITTED TO THE BOARD OF UNIVERSITY STUDIES
OF THE JOHNS HOPKINS UNIVERSITY IN ACCORDANCE
WITH THE REQUIREMENTS FOR THE DEGREE OF DOCTOR
OF PHILOSOPHY

BY

GEORGE OLAF BERG

JUNE 1903.

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Preface.

In collecting the materials for the present work, I have had the advantage of consulting a manuscript dissertation by Dr. E. G. Sihler, *A Study of Metaphor and Comparison in Plato* (J. H. U. diss. 1882), which has been useful in verifying and completing my own collection of examples. In tracing the development in Plato's use of metaphor I have reached in the main the same conclusion as he had arrived at, and verified it by means of the additional criterion of personification which I have applied.

In arranging the metaphors and comparisons according to the sphere from which the transference is made, I have followed in the main the classification of H. Blümner in his work *Über Gleichniss und Metapher in der attischen Komödie*, though the difference in the material has necessitated minor changes.

The brief pseudo-Platonic dialogues have not been included. They have but few metaphors and show no peculiarity worthy of notice.

The text quoted is that of Hermann-Wohlrab.

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For a fairly complete bibliography of literature on the tropes up to the year 1886, see W. Pecz, Beiträge zur vergleichenden Tropik der Poesie. I. Teil. Systematische Darstellung der Tropen des Aeschylus, Sophokles und Euripides, p. VII—XII, in the Berliner Studien, vol. III.

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Plato's Style as affected by his Use of figurative Language.

An important and striking characteristic of Plato's style is his use of figurative language. His similes and metaphors contribute largely toward giving the poetic color which ancient critics recognized in his style. Thus Aristotle, according to Diog. Laert., Vit. Plat. III, 37, defined his style as intermediate between poetry and prose, and Quintilian, Inst. Or. X, 1, 81, says of him: *Multum enim supra prosam orationem et quam pedestrem Graeci vocant surgit, ut mihi non hominis ingenio sed quodam Delphico videatur oraculo instinctus.* Cicero also, Orat. 20, 67, speaks to the same effect.

More specifically the style of Plato was referred to the mixed or composite type by ancient literary critics. So Dionysius of Halicarnassus ascribes to it the *μέσος χαρακτήρ* both as regards diction, De adm. vi, ch. 3 (p. 959, R.), and mode of composition, De comp. verb., ch. 24 (p. 187, R.). Demetrius, *περὶ ἑρμηνείας*, ch. 37 (Rhet. Gr. III, 270, Sp.), reaches a similar conclusion in that he finds combined in the style of Plato grace, *χάρις*, effectiveness, *δεινότης*, and magnificence, *μεγαλοπρέπεια*. It is toward this last named quality of style that his metaphors especially contribute; for they impart a special charm and grandeur to his style. Cf. ib. ch. 78 (III, 280, Sp.).

Criticism of Plato's Style.

But however much Plato was admired in antiquity for the excellence and beauty of his style, he did not escape criticism altogether. As far as this criticism has

reference to his use of tropes it may be briefly discussed here.¹⁾

His severest critic is Dionysius of Halicarnassus who in his treatise *De adm.* vi, ch. 5 (p. 966, R.), says of Plato's tropes: *μάλιστα δὲ χειμάζεται* (sc. *ἡ Πλατωνικὴ διάλεκτος*) *περὶ τὴν τροπικὴν φράσιν, πολλή μὲν ἐν τοῖς ἐπιθέτοις, ἄκαιρος δ' ἐν ταῖς μετωνυμίαις, σκληρὰ δὲ καὶ οὐ σφύσσουσα τὴν ἀναλογία ἐν ταῖς μεταφοραῖς.* As the connection shows Dionysius here has special reference to the *πρότερος λόγος* of Socrates in the *Phaedrus*, and his harsh criticism is perhaps largely due to his failure to recognize the irony of this passage, an irony which Aristotle noticed, and so passed a more just criticism on Plato's language, *Rhet.* III, 7, 1408. b, 20, cf. Thompson's *Phaedr.* p. 25. But Dionysius of Halicarnassus was not the only one to find fault with Plato's metaphors. Even the author of the treatise *περὶ ὕψους*, who is a great admirer of Plato, after quoting, ch. 32, the description of the creation of man from the *Timaeus* as a magnificent example of the appropriate use of tropes, admits that Plato is justly criticised for such harsh metaphors as Legg. 773, C f.²⁾ and that a metaphor like Legg. 778, D³⁾ is frigid.

Demetrius, *περὶ ἐρμηνείας*, ch. 80, after recommending that a metaphor which seems daring be converted into a simile, pronounces Plato's use of metaphors rather than similes a risky feature of his style. As a matter of fact, however, the safeguard against daring metaphors here recommended by Demetrius, viz. to soften the metaphor by a word of comparison,⁴⁾ is freely employed by Plato.

¹⁾ For a full discussion see Norden, *Antike Kunstprosa*, vol. I, p. 107 ff.

²⁾ *πόλιν εἶναι δεῖ δίκην κρατῆρος κεκραμένην, οὗ μαινόμενος μὲν οἶνος ἐγκεχυμένος ζεῖ, κολαζόμενος δὲ ὑπὸ νήφοντος ἐτέρον θεοῦ κτλ.*

³⁾ *ἔγωγ' ἂν τῇ Σπάρτῃ ξυμφερομένην τὸ καθεύδειν εἰάν ἐν τῇ γῇ κατακείμενα τὰ τείχη καὶ μὴ ἐπανιστάμενα.*

⁴⁾ This precept goes back to Aristotle and Theophrastus according to the author of *περὶ ὕψους*, ch. 32.

Thus there are upward of a hundred examples of *ὥσπερ*, *οἷον* and *καθάπερ* used in this way, e. g. Rep. 472, A, *ὥσπερ καταδρομὴν ἐποιήσω ἐπὶ τὸν λόγον μου*, Lys. 222, C, *ὥσπερ μεθύομεν ὑπὸ τοῦ λόγου*, Soph. 222, A, *πλούτου καὶ νεότητος οἷον λειμῶνας*, besides other limiting adverbs, like *κομιδῇ* Lach. 188, D, *τῷ ὄντι* Lys. 216, C, *ἀτεχνῶς* Rep. 548, B, or a limiting clause Gorg. 509, A. The skill with which the metaphors are introduced also often helps to soften what would otherwise be a bold figure, as when they refer back to a comparison such as Rep. 475, C, *μαθήματος γεύεσθαι*, or to a story as ib. 565, E, *γενόμενος φόνου ξυγγενοῦς*, cf. ib. D. So also Phaedr. 276, D, cf. B, Theaet. 174, C, cf. A.

We may conclude, then, that while some of the metaphors in his later works are rather bold and unusual, on the whole Plato's figures are well chosen and apt.

Metaphor and Comparison.

It is not within the scope of the present dissertation to discuss at length the theoretical side of metaphor and comparison. It will suffice to state briefly the principles necessary for the understanding of the phenomena which are to be presented. For a full exposition, exegetical and historical, of the theories of the ancient rhetoricians, the thorough and penetrating discussion of Gerber, *Sprache als Kunst*², II, 19 ff., 72 ff., should be consulted, and for a treatment of the subject from a psychological point of view Wundt, *Völkerpsychologie*, I, 2, p. 551 ff., may be compared.

Metaphor.

It was Aristotle who first gave the subject of metaphor a scientific treatment, and while later writers in antiquity as well as in modern times have worked out in detail and developed, often in a very mechanical way,

what Aristotle sketched or suggested, nothing essential has been added to his treatment of the subject.

In the definition which he gives in the 21st chapter of his Poetics the term *μεταφορά* includes synecdoche and metonymy, as well as metaphor in the modern sense of the term. (Cf. Gerber, op. cit. II, p. 25.) The latter he calls *μεταφορά κατὰ τὸ ἀνάλογον*, metaphor by analogy or proportion, and defines it as follows, Poet. ch. 21, 1457. b, 16 ff.: τὸ δὲ ἀνάλογον λέγω, ὅταν ὁμοίως ἔχῃ τὸ δεύτερον πρὸς τὸ πρῶτον καὶ τὸ τέταρτον πρὸς τὸ τρίτον· ἐρεῖ γὰρ ἀντὶ τοῦ δευτέρου τὸ τέταρτον ἢ ἀντὶ τοῦ τετάρτου τὸ δεύτερον. καὶ ἐνίοτε προστιθέασιν ἀνθ' οὗ λέγει πρὸς ὃ ἔστιν.

Of metaphors by proportion he accords the highest degree of excellence to those that represent lifeless objects as endowed with life (*ἐμψυχα*) and activity (*ἐνέργεια*) which are thus brought vividly before the eyes (*πρὸ ὀμμάτων ποιεῖν*), Rhet. III, ch. 10—11. These we may call with Gerber, op. cit. II, 83, personifying metaphors. In the dialogues of Plato they may be used as a criterion in judging his development in the use of metaphors.

Simile.

The close connection between metaphor and simile was recognized by the ancient writers on rhetoric. So Aristotle, Rhet. III, 10, 1410, b, 17, defines simile as a metaphor with a difference only in the mode of statement: ἔστιν γὰρ ἡ εἰκὼν . . . μεταφορὰ διαφέρουσα προθέσει. Demetrius, περὶ ἑρμ. ch. 80, calls the simile an expanded metaphor: εἰκασία δ' ἐστὶ μεταφορὰ πλεονάζουσα. Cf. also Quint. VIII, 6, 8.

This close connection is due to the fact that the simile, as well as the metaphor, is based on a proportion, as Aristotle also recognized Rhet. III, 11, p. 1412. b, 33: εἶσιν δὲ καὶ αἱ εἰκόνες . . . αἱ εὐδοκιμοῦσαι τρόπον τινὰ μεταφοραί· ἀεὶ γὰρ ἐκ δυοῖν λέγονται, ὥσπερ ἡ ἀνάλογον μεταφορά. Here two kinds of comparisons are implied,

as appears more clearly when he gives examples: *καὶ εἰζάξουσιν δὲ οὕτως, οἷον πιθήκῳ ἀνέλητὴν, λόχῳ ψαλαξομένῳ μύωπα ἄμω γὰρ συνάγεται. τὸ δὲ εἶναι ὅταν μεταφορὰ ᾖ.* Beside the simile, *εἰκόν*, then, there is a kind of comparison where the resemblance is more external. This is the kind he gives under the name *παραβολή*, Rhet. II, 20, 1393, b, 4, as a species of proof. Cf. Quint. VIII, 3, 72, V, 11, 22 ff. and for definition Gerber, op. cit. II, 104.

Didactic Comparison.

Now Plato is a philosopher as well as a poet and artist in literary expression; his purpose is not only to appeal to the imagination but also to give clear expression to logical thought. Hence he employs not only the simile, *εἰκόν*, but also the *παραβολή*, which for want of a single term may be called with Dr. Sihler the didactic comparison. It is not possible, however, to draw a sharp line of demarcation between these two kinds of comparison inasmuch as they approach each other in their effect. (Cf. Gerber, op. cit. II, 106, and see Quint. VIII, 3, 74 for the stylistic effect of the didactic comparison.) Hence it will be sufficient to observe the preponderance of the one or the other kind in any dialogue or group of dialogues.

Manner of Introduction.

As to the formal side of the comparisons of Plato, those introduced by *ὥσπερ*, *οἷον* and *καθάπερ* are by far the most common, forming about four fifths of the total number. Of these again *ὥσπερ* is by far the most common, *οἷον* comes next, and *καθάπερ*, which is confined almost entirely to later dialogues,⁵⁾ last.

The comparisons introduced by these particles may be divided into two classes from a formal point of view:

⁵⁾ Cf. Dittenberger, Hermes 16 (1881) p. 337, and see Ritter, Untersuchungen über Plato, p. 58, for figures.

I. Where the comparison is assimilated to the thing compared so as to form one complex, e. g. Rep. 344, D, *ταῦτα εἰπὼν ὁ Θρασύμαχος ἐν νῶ εἶχεν ἀπιέναι, ὥσπερ βαλανὺς ἡμῶν καταντλήσας κατὰ τῶν ὧτων ἀθρόον καὶ πολλὸν τὸν λόγον*. Other examples: Phaed. 85, D, Legg. 776, B, Rep. 604, C. II. Where the comparison and thing compared are placed side by side but separate, usually with a demonstrative corresponding to the particle of comparison, e. g. Io, 533, E f. *ὥσπερ οἱ κορυβαντιῶντες οὐκ ἔμφορες ὄντες ὀρχοῦνται, οὕτω καὶ οἱ μελοποιοὶ κτλ.* For other combinations see Phaedr. 255, C, Rep. 495, C, Soph. 230, C, Legg. 803, A.

The great preponderance of class I, which shows about six times as many instances as class II, is not without significance. The preference for the more compact form is an indication of the aptness of the comparisons adduced and of their close connection with the thought.⁶⁾ From a stylistic point of view this preference points to an avoidance of the rhetorical effect which is produced by the balancing of sentences in class II.

Other particles with examples are: *ὥσπερ ἀνεί*, Gorg. 479, A, *ὥσπερ εἰ*, Prot. 339, E, *ὥσπερ εἰ*, Theaet. 197, C, *ὥσπερ ἂν εἰ*, Prot. 335, E, *οἷον εἰ*, Rep. 537, E, *καθὰπερ εἰ*, Pol. 267, A, *ὥς*, Phaedr. 251, A.

The poetic *ὁλίγη* occurs a number of times, e. g. Rep. 586, A. So also *τρόπον* as Phaedr. 250, C, and in one instance *νόμον*, Phaedr. 250, E. *κατά* introduces a comparison, Phaedr. 242, D. Adjectives and verbs are also used to introduce comparisons. So *ὅμοιος*, e. g. Men. 80, A, Symp. 215, A, and verbs denoting resemblance as *εἰκάζειν* Phaedr. 246, A ff., *ἀπεικάζειν* Rep. 514, A, *μιμῆσθαι* Euthyd. 288, B. So negatively or interrogatively *διαφέρειν* as Rep. 375, A, 495, E. *πάρσχειν* is also used, e. g. Polit. 303, D.

⁶⁾ Cf. R. Eucken, Über Bilder u. Gleichnisse in der Philosophie, p. 9 f.

Extended comparisons are sometimes introduced by an imperative as *Theat.* 149, B, *ἐννόησον*; *ib.* 191, C, *θές*; *Rep.* 588, C, *πλάττε*. Finally a few comparisons are placed side by side with the thing compared without any formal introduction, e. g. *Gorg.* 516, E, *Legg.* 758, A, *Phaedr.* 258, B.

The Development in Plato's Use of Metaphor and Comparison.

It has been pointed out that the comparisons of Plato may be broadly distinguished as similes and didactic comparisons according as they appeal to the imagination or to the reflective faculty. In the same way metaphors⁷⁾ contribute not only to embellish the style but to elucidate the thought as well. Cf. *Arist. Rhet.* III, 2, 1405, a, 8, *Demetrius*, *περὶ ἔργου*. ch. 82 (*Rhet. Gr.* III p. 281 Sp.-Hammer).

As to sphere of use tropes are especially serviceable in descriptions, according to the author of the treatise *περὶ ὕψους*, ch. 32 (*Rhet. Gr.* I, p. 154 Sp.-Hammer), who gives as an example Plato's description of the creation of man in the *Timaeus*, 69, A ff. In accordance with this principle we find that metaphors and similes are not used in close dialectical discussions, but often precede or follow, or are found between two logical arguments, repeating the thought or bringing out the result of the discussion by means of a vivid image, which again often suggests a new way of attacking the problem, thus aiding in advancing

⁷⁾ Metaphor is here used of conscious and deliberate transference. In the wider sense of the term metaphors are of course indispensable for the expression of thought, e. g. to designate abstract notions. See the chapter on metaphorical language in philosophy in Biese's *Philosophie des Metaphorischen*, p. 104 ff., and for Plato's use of such language, *ib.* 149 ff., Sybel, *Platon's Symposium*, p. 51 ff. Cf. however, Wundt, *Völkerpsychologie* I, 2, p. 525 f., who regards such unconscious transference as simply extension of meaning (*Bedeutungswandel*) and would limit the term metaphor to conscious transference.

the thought. Examples of this use are found especially in the dialectic dialogues.

The metaphors and especially the comparisons serve also as a vehicle for the irony and satire which Plato directs against the sophists and against rival schools of philosophy. The Euthydemus furnishes the most numerous examples, but they are found also in other dialogues.

In setting forth the development in Plato's use of metaphor and comparison, then, besides noting the numerical frequency of occurrence on the one hand and on the other the elaborateness as well as the vividness produced by personification, the contents, purpose, and style of the different dialogues must be taken into account, in so far as they influence the use of figurative language.

In the twelve short dialogues, which may be grouped together, Euthyphro, Apology, Crito, Alcibiades I, Charmides, Laches, Lysis, Meno, Hippias maior, Hippias minor, Io, and Menexenus, the metaphors are not frequent nor are they bold or elaborate. Many of the expressions which have been classed as metaphors are proverbial or semi-proverbial, e. g. Euthyph. 14, D, *οὐ χαμαὶ πεσεῖται*, cf. Charm. 173, A. If at all bold, they are softened by a prefixed *ὥσπερ* as Hipp. min. 372, E, cf. Men. 70, C, Lys. 222, C, or by some other adverb as *κομιδῇ*, Lach. 188, D. The only instance of a personifying metaphor is Hipp. mai. 294, E, *οἴχεται . . . τὸ καλόν*. The comparisons are usually short. More elaborate ones are: Apol. 30, E, Euthyph. 2, D, Men. 80, A ff., and Io, 533, D ff., shows several beautiful similes in succession.

The next group, Protagoras, Gorgias and Euthydemus treat of discussions with the sophists, a fact which is not without influence on their language. So Prot. 329, A, in describing the popular orators, two comparisons and a metaphor follow each other in quick succession. Another accumulation of metaphors is found 338, A, to characterize the long-windedness of Protagoras. A characteristically Platonic metaphor with a touch of fine irony is found

339, E, and comparisons with personifying effect occur 343, C and 361, A.

The greater part of the metaphors and comparisons of the *Gorgias* are found in the latter half of the dialogue, which contains more descriptive discourse than the first half, which is mainly argumentative. The way in which metaphors are employed here characterizes the speakers. Thus it is in keeping with the rhetorical and energetic style of Callicles that he uses bold metaphors and similes⁸⁾ as 482, E, 483, E f., 485, E f., 499, B. Socrates is more moderate and softens his bold metaphor 509, A by a clause. He interweaves recurring metaphors, cf. 480, B with 524, E, also 518, E; he also employs comparisons mainly didactic, 516, E, 493, B ff. A personifying metaphor 482, A, and a comparison 527, E, should also be noted.

The notable feature in the use of figurative language in the *Euthydemus* is the great number of comparisons used by Socrates in addressing or speaking of the two sophists. These comparisons have a strong comic effect, partly because the illustrations adduced are grotesque in themselves, e. g. 278, B-C, 276, B, D, 277, D, 291, B, and partly because they are drawn from mythology and applied with mock reverence, e. g. 297, C, 285, C, D.

The *Cratylus* is best taken up at this point between the *Gorgias* and *Euthydemus* on the one hand, which it resembles in its humor⁹⁾ and style in general, and the *Phaedo* on the other, with which it is connected logically.¹⁰⁾ The metaphors found are not particularly striking, but are such as were probably in common use, many of them proverbial as 411, A. Some of the comparisons are drastic, e. g. 439, C, 411, B, 440, D, where reference is made to the Heracliteans. The rest are mainly didactic.

⁸⁾ Cf. B. Newhall, *The dramatic and mimetic Features of the Gorgias*, p. 13.

⁹⁾ Cf. W. Lutosławski, *Origin and Growth of Plato's Logic*, p. 220.

¹⁰⁾ *Ib.* p. 221.

The abstract and abstruse problem dealt with in the *Phaedo* would naturally require illustration in order to be made plain. And indeed the number of comparisons, most of them didactic, is large. The condition of the soul and its relation to the body give rise to several such comparisons, e. g. 67, D, 79, C, 82, E, 83, D, 85, E ff., 87, B. The myth 110, B ff. also has a great many.

The sombre tone of the dialogue excludes metaphors and comparisons which would have a comic effect. A gleam of the now softened Socratic humor¹¹⁾ is found 89, C, D, where several metaphors and comparisons are heaped up. The personification of the *λόγος* adds to the effect. Similarly 95, A, B, several metaphors are found with another case of personification. Here the metaphors present under an image the result of the preceding discussion, and serve as a connective with the next argument.

The metaphors of the *Symposium* outside of the allegorical discourse of Socrates¹²⁾ are for the most part brief. Some have a poetic tinge, e. g. *ἀνθος* of the bloom of youth 183, E, cf. 210, C, 196, B; *καρποῖτ' ἄν ὀνειδῇ*, 183, A, cf. 187, E; *τὸ πολὺ πέλαγος . . . τοῦ καλοῦ*, 210, D.

Like the *Euthydemus*, the *Symposium* has a great number of striking comparisons. Of the total number about three fourths occur in the discourses of Aristophanes and Alcibiades. Their purpose, however, is somewhat different here than in the *Euthydemus*. There they are employed for the purpose of ridiculing the sophists. Here, beside their didactic, illustrative value, they serve to characterize the speakers who use them. Thus Aristophanes is immediately recognized by the grotesque images that he employs, and the impetuosity of Alcibiades is reflected in the drastic pictures which he uses. His purpose, however, is not to ridicule, but to find an image that will express the truth, as he expressly states 215, A, *ἔσται δ' ἡ εἰκὼν τοῦ ἀληθοῦς ἕνεκα, οὐ τοῦ γελοίου*.

¹¹⁾ Cf. Geddes, *Introduct. to dialogue*, p. XIII.

¹²⁾ Cf. L. Sybel, *Platon's Symposium*, p. 71 ff.

As might be expected in view of the poetic character of the *Phaedrus*, the proportion of figurative language in this dialogue is very high, exceeding that of any other Platonic dialogue. The most striking passage as regards metaphorical language, is the well-known allegorical myth of the winged souls 246, D—256, E. A considerable number of metaphors and comparisons are found in this myth, so that the proportion in this passage is far higher than in the rest of the dialogue. Personifying metaphors are found 241, A, 260, E, 266, D, and a personifying comparison 264, C. Poetic or unusual metaphors are: *ἄβατον ψυχῆν*, 245, A; *ἀλμυρὰν ἀκοήν*, 243, D; *τῆς ἐξόδου τὸ φάρμακον*, 230, D, cf. 274 E; *τοὺς ἐν γράμμασι κήπους*, 276, D.

The dialogues of the dialectic group, *Theaetetus*, *Sophistes*, *Politicus*, and *Philebus* show a higher proportion of metaphorical language than the groups before considered. Personification and the recurrence of metaphors too, are more common. This is no doubt due to the character of the subject-matter with which these dialogues deal. Abstract and abstruse as it is, the metaphors by presenting a concrete image contribute not only to the elucidation of the thought but also to the embellishment and animation of the style, and thus to the interest in the subject. In the latter respect they are superior to similes,¹³) and hence preferred to them.

The *Parmenides* forms a curious exception in regard to metaphors to the characterization here given. For while it belongs to this group both in regard to subject-matter and style in general, it has a very small proportion of metaphors and comparisons, and all these are found in the first nine and last two chapters of the dialogue.

It is difficult to assign a fully satisfactory reason for this sparing use. The subject of the main discussion, the existence or non-existence of the One and Many, while it

¹³) Cf. *Arist. Rhet.* III, 10, 1410, b, 17.

would lend itself very readily to illustrations,¹⁴⁾ does not give much scope for metaphors, especially since the argument advances by very close logical reasoning without any resumption and without any descriptive passage intervening.

The most prominent feature in the figurative language of the Theaetetus is no doubt the extended comparisons, introduced to illustrate the abstract and difficult argument. Such are the midwife comparison 143, E ff., the wax-tablet, 191, C ff. and the dove-cote 197, C ff. Personifying metaphors are found 164, E, 191, A, 184, A, 203, D, and comparisons with personifying force, 184, D, 202, E.

In the Sophistes the dry logical discussion is enlivened by a recurring metaphor, the typical sophist being represented as a hunted animal. Sometimes the image is alluded to in a single word, at other times it is expanded into a more elaborate picture, as 235, B, C, 254, A, 260, D, 261, A. Inasmuch as the sophist sought is a type and not a person this may be considered a personifying metaphor. Another personification occurs 242, D. The comparisons in this dialogue are few. The only striking simile is 246, A ff.

The metaphors of the Politicus are less numerous and less elaborate than those of the Theaetetus and Sophistes. The λόγος is personified a few times as 265, A, 284, B, D, 262, B. Comparisons are much more numerous than in the Sophistes, but they are almost exclusively didactic, e. g. the comparison of the king with a herdsman 261, D, cf. 265, D, 266, C, etc. Comparisons with personifying force are found 277 B, 294, C.

The Philebus also shows a high percentage of metaphors, and of these many are personifying. Thus in discussing the relation of pleasure and wisdom to the Good, they are personified as contestants in the athletic games,

¹⁴⁾ Cf. R. Eucken, Über Bilder und Gleichnisse in der Philosophie, p. 48.

cf. 27, D, 22, C f., 33, C; 28, B, 12, B; 41, B, 43, A. Comparisons with personification occur 62, C, 65, C.

Finally we come to the constructive dialogues, Republic. Timaeus. Critias, and Laws. The Republic shows us Plato at his best in the employment of metaphor and simile. For though the Phaedrus and the dialectic dialogues have a higher proportion of metaphors, the figures are neither so elaborate and detailed nor so plastic as those of the Republic. Only a few of the most striking can be pointed out here, such as the allegory of the cave men 514, A ff.; the change of a timocrat into an oligarch 553, A ff.; of an oligarch into a democrat 559, D ff.; and of a democracy into a tyranny 562, D. In all these the bold personification adds greatly to the vividness of the metaphorical language. Other instances of strong personification are 372, E, 432, B ff., 440, D ff., 490, C, 495, C, 568, D, 571, C ff., 572, E ff., 603, A f., 606, A, 607, B, 612, D.

Another feature, quite as prominent in the Republic as anywhere else in Plato's works, is the recurrence of metaphors and comparisons. So the comparison with hunting dogs 375, A, and *passim*; with bees 554, B, wave 473, C, and the like.

In the highly allegorical and mythical dialogue Timaeus the proportion of metaphorical language is high. Much of this language is here due to necessity, there being no proper terms. So *τὸ τοῦ παντὸς σῶμα* 31, B, and *passim*, *σπείρειν* of the creation of the soul 41, E, etc., but often the personification adds force and beauty. Cf. 84, D, 30, B, 33, A. So also the comparisons while to a great extent didactic and illustrative are often personifying, as 34, C, 49, A, 50, D, 85, E.

The language of the Timaeus has a strong poetical coloring.¹⁵⁾ and so we find poetical metaphors as 22, B *μάθημα πολίων*, 59, B *χρυσοῦ ὄζος*, 90, A f. *τὴν κεφαλήν*

¹⁵⁾ Cf. P. Shorey in A. J. P. 9 (1888) p. 411.

καὶ ὁρίζαν ἡμῶν, cf. also 27, B, 75, E. The description of the creation of man 69, C ff., should also be noted.

In the Laws, the last work of Plato, we find a smaller proportion of metaphorical language than in the works of his prime. While they do not come up to those of the Republic in quality, there are still many striking metaphors and especially many fine comparisons. A few personifying metaphors are found, as 654, E, 671, D, 673, D, 682, E, 691, E, 692, A, 714, A, 892, D; also comparisons with personifying force, as 701, C; other detailed comparisons are found 644, E ff., 736, A f., 892, D.

As rather bold and unusual may be designated such metaphors as 639, B, ἐν τοῖς δεινοῖς ὑπὸ μέθης τοῦ γόβου ναυτιᾷ; 677, B, ξόπτρα τοῦ τῶν ἀνθρώπων γένους, of the survivors of the flood. (Cf. p. 2.)

The Critias has a somewhat higher proportion of metaphorical diction than the Laws but presents no peculiarity worthy of note.

Viewing the dialogues of Plato as a whole, then, we find that there is a development in the use of metaphorical language, a growth in numerical frequency as well as in elaborateness and vividness, from the brief Socratic dialogues through the dialogues with the sophists, the dialogues glorifying Socrates, the dialectic dialogues, to the constructive dialogues. This development reaches its climax in point of numerical proportion in the Phaedrus and the dialectic dialogues, and in quality, in the Republic. The Laws show a decline in both respects.

It would be unwarranted, however, to attempt to fix in detail the order in which the dialogues were written solely by this development; for, as has been shown, the metaphorical diction is so closely connected with and dependent upon the subject matter, purpose, and style of the dialogues, that divergencies in these points would seriously affect its value as a criterion. Taken together with other proofs, however, the facts here set forth may

be of some value as corroborative evidence, and with this in view they are here presented.

In examining the metaphors and comparisons of Plato with regard to the sphere from which they are drawn, the wide range of the images adduced is at once apparent. It will be observed, however, that they are derived chiefly from the life and environment of man. The objects and processes of nature, except in so far as they come into relation with man, contribute a comparatively small share to his stock of metaphors and comparisons. In this respect he differs widely from the poets, comic¹⁶⁾ as well as tragic,¹⁷⁾ who are very fond of metaphors from the realm of nature in its various departments.

It would be rash to account for this disproportion by supposing that Plato took little interest in nature. The reason is rather that it was more suitable to his purpose to draw his illustrations from the life of man. This is shown by the great number of images transferred from the physical sphere of human activity. The numerous metaphors from feasting § 28, gymnastic training §§ 36 ff., hunting § 67, traveling § 84, and war §§ 88 ff., offer abundant evidence. The transference of physical sensations and experiences such as dreaming § 10, dizziness § 8, the effect of light and darkness on sight § 118, to mental conditions is another indication of Plato's effort to bring before his readers in a plastic and concrete form the thoughts which he wished to express.

It is in the application of his metaphors, then, that Plato shows his originality. Without doubt there were metaphors current from the same sources as those he drew on. Plato applied them to intellectual activity, to the world of thought and ideas.

¹⁶⁾ Cf. H. Blümner, *Gleichnis und Metapher in der attischen Komödie*, p. 198 ff.

¹⁷⁾ Cf. W. Pecz, in *Berliner Studien*, 3, p. 161.

Finally it should be noted that his metaphors and comparisons are derived from general rather than particular actions and objects. One indication of this is his fondness for typical comparisons e. g. with children § 21, slaves § 26, tyrant § 97, wild beast § 105. In this respect he differs from the comic poets. Compare for example the great number of metaphors and comparisons drawn from animal life in comedy¹⁸⁾ with the relatively small number found in Plato's writings, §§ 105 ff. The reason for this divergence is evident when we consider the purpose for which the illustrations are employed. In comedy they are adduced mainly for comic effect, and for this purpose images drawn from particular objects are the most effective. Plato on the other hand seeks to illustrate general ideas. It is only when he uses his illustrations for satire, as in the *Euthydemus*, or for characterization, as in the *Symposium*, that they approach those of comedy in character.

¹⁸⁾ Blümner, *op. cit.* 198 ff.

Plato's Metaphors and Comparisons arranged according to the Sphere from which they are drawn.

I. Man.

A. The human Body.

§ 1. The life of man, his activity and environment, furnishes the principal sphere from which metaphors are drawn.¹⁹⁾ This is peculiarly true of Plato whose images from nature apart from its connection with man are very limited in number.

The generic term *ἄνθρωπος*, alone or with an attribute, occurs in comparisons with personifying force Legg. 963, B, Prot. 361, A, cf. ib. 337, E, Men. 97, E, Legg. 828, D, Polit. 294, B, Lys. 218, D. So also *γυνή* but without personifying effect Apol. 35, B, Rep. 579, C, 557, C.

§ 2. Body, *σῶμα*, and soul, *ψυχή*, are attributed to the universe in the story of the creation as told in the Timaeus. The universe is represented as a living creature, 30, B, having soul, cf. 34, B, 41, D, and body, cf. 31, B, 32, A, C, 28, B, 34, B. So *σῶμα* is used of the body of a discourse Phaedr. 264, C; of the sun's disc Legg. 898, D f., and Criti. 111, B the thin soil of Attica is spoken of as a body emaciated by sickness. A more general comparison is found Rep. 462, C ff., cf. 464, B f.

§ 3. Coming next to the parts of the body, *κεφαλή*, head, is used to denote completion of a discourse or argument, cf. Gorg. 505, D, Tim. 69, B, Phil. 66, D, Phaedr.

¹⁹⁾ Cf. Blümner, Metapher u. Gleichniss in der attischen Komödie, p. 38 f.

264, C, and in a comparison, Legg. 964, D f., cf. 969, B, the city is compared to the head and senses, the body of citizens forming the skull, and the guardians, the senses and brain. Hair, *θρίξ*, occurs in a proverbial expression Alcib. I. 120, B, and *πρόσωπον*, countenance, in comparisons as Rep. 601, B, where the tales of poets when stripped of colors and music are likened to faces blooming and fresh, but not really beautiful, when they have lost their bloom. For a didactic comparison cf. Prot. 329, D. Furthermore *ὄμμα*, eye, is ascribed to the soul Rep. 533, D and Soph. 254, A, cf. Rep. 540, A, 518, C, and *χείλη*, lips, is used technically in the sense of rim, edge, Criti. 115, E. Other words denoting organs or parts of the body, used in a transferred sense are: *διαφυσή*, joint, suture, applied to knowledge Pol. 259, D; *νεῦρα*, sinews, of the spirit, Rep. 411, B; and *τὰ σφύζοντα*, the arteries, occurs in a comparison, Phaedr. 251, C. Cf. also Rep. 523, C ff.

B. General Conditions of the Body.

§ 4. Among the images from this sphere those relating to death are few. A metaphor is found Phaed. 89, B, where the *λόγος* is spoken of as dying and reviving. To this may be added the comparison Apol. 39, A. In both of these instances the personification adds to the effect. Another comparison Legg. 800, E refers to a funeral custom.

§ 5. On the other hand words denoting sickness are very common in a transferred sense. So especially *νόσος*, *νόσημα*, *νοσεῖν*. Several categories may be distinguished:

- a) Of mental condition. So Theaet. 169, B, Socrates speaks of his fondness for philosophical discussion as his *νόσος*. Cf. Phaedr. 228, B. Similarly Pol. 283, B, Legg. 691, D, 854, C, Rep. 391, C, Tim. 88, B.
- b) Of moral qualities, vice, as Gorg. 480, B *νόσημα τῆς ἀδικίας*, cf. Soph. 228, B, Rep. 444, C, 609, C, 610, C, and in a more extended comparison ib. 579, C.

- c) Of persons in their relation to the state: = 'a pest'.
So Prot. 322, D, Legg. 736, A, Rep. 552, C, cf. ib. 563, E, 564, B.
- d) Of political and moral conditions in the state. So Rep. 470, D, 544, C, Legg. 744, D, Menex. 243, E, and in more elaborate comparisons Rep. 425, E, 556, E, Legg. 628, D, 659, E, Pol. 307, D. Cf. also Phaed. 95, D, Gorg. 495, E, Tim. 23, A.

In the same way the less common *φλεγμαίνειν* is applied to the state, contrasted with *ὀγκύειν* Rep. 372, E, cf. Legg. 691, E. *οἰδεῖν*, be swollen, occurs Gorg. 518, E. The metaphor is continued ib. 519, A, cf. Hipp. min. 372, E. *ὑποπλοῖς*, festering, used of the state Gorg. 518, E is also used of the soul ib. 480, B, cf. 524, E.

§ 6. Of more specific diseases and defects blindness transferred to the intellectual sphere is frequent both in metaphors as *τυφλός* Rep. 506, C, *τυφλοῦν* Phaed. 96, C, 99, E, Rep. 411, D, 527, E, al., and in comparisons as Rep. 506, C, where those who form a true opinion without exercising their intellect are compared to blind travellers who keep in the right road. Cf. Phaedr. 270, D, Rep. 484, C, 518, C.

Deafness is less commonly transferred. There is a didactic comparison Prot. 334, D. and likewise a comparison with deaf-mutes, *ἐνεοί*, with reference to their use of signs, Crat. 422, E. Stammering also gives rise to a comparison Gorg. 485, B. Metaphors from lameness are more frequent. So especially *χωλός* in the sense of defective, not symmetrical. So of *ἀνδρεία* Legg. 634, A, cf. Rep. 535, D, 536, A, Tim. 44, C, Phaed. 71, E. In the same way *ἀναπηρός*, maimed, of the soul Rep. 535, D, cf. Pol. 310, E.

§ 7. Other diseases and affections of the body are also used for illustration. Thus Crat. 440, D the Heraclitean flux is likened to those affected with catarrh: Rep. 343, A, *κορυζᾶν*, to run at the nose, is used in the sense of to drivel, talk nonsense; ib. 568, D, *ἄσθμα*, shortness of breath, is applied to the reputation (*τιμή*) of poets,

personified: Phaedr. 251, C the pain caused by the growth of the soul's wings is likened to that of cutting teeth; and ib. 255, D love, as communicated from lover to beloved is likened to ophthalmia which according to ancient belief could be communicated by a look. Cf. Rep. 608, E.

§ 8. Very common is the use of terms denoting dizziness, vertigo, to describe the perplexity of the mind as it wrestles with philosophical problems. So *εἰλιγγιᾶν* Theaet. 175, D, Phaedr. 79, C, Lys. 216, C, Crat. 411, B, Prot. 339, E, and with the same meaning the noun *ἰλιγγος*, Legg. 892, E, combined with *σκοτοδυνία*. For the latter cf. also Soph. 264, C, Theaet. 155, C, Prot. 339, E.

§ 9. Among the normal affections of the body sleeping and dreaming give rise to a number of metaphors. So *εὔδειν* is applied to the faculties of the soul, Rep. 571, C, D, and *καθεύδειν* is used with reference to the walls of Sparta Legg. 778, D, cf. Phaedr. 267, A. Less striking metaphors are *ἰο*, 532, C, *νυστάζειν*, 'to be inattentive', cf. 533, A, 536, B, Legg. 747, B, and *ἐγείρειν*, rouse, which is common, e. g. Crat. 411, A, Theaet. 184, A, Rep. 450, B, Pol. 272, D, cf. also Phil. 15, C. In a comparison Apol. 31, A, the Athenians are compared to persons roused from a nap. Cf. also Apol. 40, D, Phaedr. 71, C.

§ 10. Vague opinion as opposed to clear knowledge or logical reasoning is often characterized as dreaming. So Crat. 439, C, Legg. 656, B, 800, A, Rep. 533, C, 534, C, Tim. 52, B. Similarly *ὄναρ* Theaet. 201, D which besides being used as an adverb, e. g. in the proverbial *ὄναρ πλουτεῖν* Lys. 218, C, Theaet. 208, B, is also employed to designate something trifling, cf. Legg. 695, C, Symp. 175, E. Other comparisons are Rep. 414, D, Legg. 746, A, 969, B, Men. 85, C, Parm. 164, D.

§ 11. The terms old and young in a metaphorical sense are rare. *ἀγήρως* is applied to the universe Tim. 33, A, cf. Phil. 15, D, and Tim. 22, B, the expression *μάθημα . . . πολίων* occurs.

§ 12. Of words denoting the activities of the senses, *γεύεσθαι* transferred to the intellectual sphere is especially frequent. So *μαθήματος γεύεσθαι* Rep. 475, C, cf. ib. 565, E, 559, D, for striking metaphors. Also Rep. 358, E, 411, D, 539, B, 582, B, C, 586, A, 592, A, Legg. 634, A, 646, A, 752, C, Theaet. 157, C, Phil. 15, D. *πεινῆν* and *διρῆν* are found in rather bold transfers as Rep. 606, A *πεπεινηκὸς τοῦ δακρῦσαι*, cf. 521, A. Ib. 562, C *πόλις ἐλευθερίας διρῆσασα*. Comparisons are found Rep. 585, A f., Symp. 214, B.

§ 13. Finally may be mentioned a few comparisons of miscellaneous character: Rep. 432, D, Socrates compares himself and his interlocutors in their search for justice to those who seek what they have in their hands; Charm. 169, C, perplexity communicated like yawning; Tim. 43, E, the error of the sense impression of the young is compared to that of a man standing on his head. Cf. also Phaed. 112, B.

C. External Circumstances of Life.

§ 14. Under this head the house and its furnishings may be first considered.

Of words denoting house, dwelling, *οἰκησις* is used metaphorically Phil. 64, C, where the *μικτὸς βίος* is spoken of as the dwelling of the Good, cf. 61, A. The same term denotes apartment, Tim. 70, A, and is applied to the chest and abdomen of the human body, which are separated by the midriff as men's apartment from women's, cf. ib. B, 71, B.

§ 15. Of parts of the house, *κρηπίς*, foundation, is applied to political structure Legg. 736, E, Polit. 301, E. Here may be mentioned *θολιγκός*, coping-stone, Rep. 534, E, used of the dialectic art. *πρόθυρα*, vestibule, is found in a transferred sense Phil. 64, C, cf. Rep. 365, C. So also *θύραι* Phaedr. 245, A, in speaking of the abode of the Muses. *στροφίγξ*, hinge, is used in a comparison with the vertebræ of man Tim. 74, A. The metaphor Rep. 328, E *ἐπὶ γήραος οὐδ᾽ ᾧ* may also be noted though it is

not by Plato but a quotation. Hearth, *ἑστία*, is not used metaphorically except in a proverbial expression (cf. § 47) but here may be noted Rep. 435, A *ὥσπερ ἐν πυρείων ἐζλάμψαι ποιήσασμεν τὴν δικαιοσύνην* and Legg. 677, B, where those surviving a flood are spoken of as *σμικρὰ ζώπυρα τοῦ τῶν ἀνθρώπων . . . γένους*; also *κονία*, ashes, with reference to its use as soap, in a comparison Rep. 430, B. *ἐπαναβαθμοί*, steps of a stairway, is found in a comparison Symp. 211, C, of sensual beauty as related to absolute.

§ 16. In connection with the house may be noted the use of *φρέαρ*, cistern, Theaet. 174, C, alluding to the well-known story of Thales, ib. 174, A, cf. also ib. 165, B, and for a comparison from the same sphere see Phaed. 112, C. *κῆπος*, garden, occurs in a comparison Criti. 112, B, and metaphorically Phaedr. 276, D *τοὺς ἐν γράμμασι κήπους*, cf. ib. B.

§ 17. Household utensils give rise to only a small part of Plato's figurative language and are used almost exclusively in comparisons. So nonsensical talk is compared to the sound of a bronze cauldron, *χαλκεῖον*, when struck Crat. 430, A, Prot. 329, A. *ἀγγεῖον*, vessel, is used of the sea Criti. 111, A, and in a comparison Phaedr. 235, D. So *κάδος* Rep. 616, D. Crat. 440, C the doctrine of the Heracliteans is alluded to in a comparison with a leaky jar, *κεράμιον*. Similarly the proverbial *τετορημένος πῖθος* is used in describing the appetitive part of the soul Gorg. 493, B, cf. 494, B, Legg. 714, A. The use of *κρατήρ* is better taken up in connection with wine (§ 29). Here may be mentioned the comparison from the experiment in physics of transferring water from a full into an empty wine cup, *κύλιξ*, by means of a woolen thread Symp. 175, D.

More miscellaneous comparisons are found Rep. 411, A, of the ears with a funnel for music, *χώνη*; Phaed. 99, B, of the earth with a kneading trough, *κάδοπος*; Symp. 190, E, of the dichotomized men with purses, *σόςπαστα βάλαντια*. Cf. Theaet. 161, A *λόγων . . . θύλακον*.

§ 18. The metaphors and comparisons drawn from articles of dress and dressing are not very numerous. First may be noticed *γυμνός, γυμνοῦν* which in the general sense of depriving, removing, is not uncommon, e. g. Rep. 361, C, 577, B, 601, B. From dressing there is a metaphor Rep. 457, A *ἀρετὴν . . . ἀμφιέσονται*. Comparisons are more common. So Rep. 557, C the democratic constitution is compared at length to a bright-colored cloak. Alc. I, 113, E proofs which are insufficient are likened to worn-out garments. Prot. 316, E *παραπέτασμα* is used figuratively. Similarly Theaet. 193, C a mistake in the union of present sensation with past impression is compared to putting one's shoe on the wrong foot. Ib. the same error is illustrated by the way in which objects appear in a mirror. Short comparisons with a mirror are common, cf. Theaet. 206, D, Legg. 905, B, Tim. 71, B, 72, C, Alc. I, 133, A, Phaedr. 255, D. Finally a comparison from the manufacture of unguents to illustrate the formlessness of the substrate, Tim. 50, E, may be noted.

D. Family and daily Life.

§ 19. The relations of family and daily life furnish Plato with materials for a great many metaphors and comparisons. To begin with family relations, Tim. 50, D the type is compared to the father, the recipient substrate, space, to the mother, and the copy produced to the child, cf. 51, A. Legg. 754, A ff. the same image is used to illustrate the relation of mother city to colony. Cf. also Rep. 538, C.

§ 20. *πατήρ* in the sense of author, originator, is very common as *πατήρ τοῦ λόγου* Symp. 177, D, cf. Phaedr. 257, B, 275, A, Symp. 197, D, Tim. 28, C, Theaet. 164, E, Rep. 555, E, Polit. 267, A. Comparisons are found Apol. 31, B, Lys. 214, A, Hipp. mai. 297, B. Here may also be noted *πατραλοίας* Soph. 241, D, applied by the Eleatic Stranger to himself because he attacked the argument of Parmenides, cf. 242, A. *μήτηρ* in the sense of native

land is also common, cf. Legg. 740, A, 958, E, Rep. 470, D, Menex. 237, B, 239, A. Similarly Euthyph. 2, C, Legg. 693, D. The relation of son to parents gives rise to the elaborate comparison of the supposititious son, Rep. 537, E ff. Shorter comparisons are Phaedr. 278, A, Rep. 403, B. ἀδελφός is also used metaphorically Phaedr. 276, A.

§ 21. The terms παῖς, παιδίον, μειράκιον are very often used by Plato in brief typical comparisons to illustrate various irrational affections of the mind. Several categories may be distinguished:

- a) As typifying fear and fright: Rep. 548, B, Crit. 46, C, Legg. 933, C, Gorg. 479, A, Rep. 330, E, 577, A.
- b) As typifying want of sense and forethought: Phil. 65, C, Gorg. 464, D, Crit. 49, B, Gorg. 502, E, Euthyd. 291, B, Rep. 604, C, Theaet. 177, B. Cf. also Symp. 222, B.
- c) With reference to other characteristics of children: Greediness, Gorg. 499, B, cf. Phil. 19, E; love of bright colors, Rep. 557, C; love of stories, Hipp. mai. 286, A, cf. Rep. 350, E. So also Pol. 268, E, Soph. 242, C, Rep. 545, E, Legg. 712, B, cf. Apol. 17, C, Tim. 23, B.

§ 22. From story-telling, but without any reference to children, are also the comparisons Gorg. 527, A, Legg. 712, A, Rep. 376, D. Here may also be noted the comparison Phaed. 77, E ὥσπερ τὰ μορμολύκεια, cf. Crit. 46, C, Gorg. 473, D. The comparison Euthyd. 278, B f., while not very definite, also probably refers to mischievous children.

§ 23. Plato is very fond of metaphors and comparisons drawn from the sphere of physical generation and birth, especially in application to intellectual activity. So he uses γενεά, race, Rep. 547, A with an allusion to Hesiod's χρυσσοῦν γένος (cf. Op. et D. 109 ff.). So also Soph. 268, D in speaking of the typical sophist. Cf. also Phil. 66, B. νόθος, bastard, and γνήσιος, legitimate, are

applied to the votaries of philosophy Rep. 535, D, 536, A, cf. ib. 496, A, and in general, ib. 587, B, Tim. 52, B, Legg. 741, A, Phaedr. 276, A.

§ 24. Of words denoting more specifically generation and birth *γεννᾶν* and *τίκτειν* in the sense of produce are common, e. g. Theaet. 156, A, B, Rep. 517, C, 410, A, 404, E, 391, E, Polit. 291, D. More elaborate metaphors and comparisons are: Symp. 209, B f. The possession of justice and moderation is presented under the image of generation and birth, cf. ib. D. Similarly Rep. 490, B f. in speaking of the true lover of knowledge; ib. 496, A the relation of unworthy persons to philosophy is presented, cf. 495, C: ib. 603, A, B, of the imitative art when united with the principle of irrational sense perception. Cf. also Soph. 242, D, Legg. 673, D. But the most elaborate of all is the celebrated midwife comparison Theaet. 148, E ff., where Socrates compares his services in furthering the intellectual and moral development of his followers to those of a midwife. The metaphor recurs 151, E, 157, C, 160, E, 161, E, 184, B. Cf. also Pol. 268, A.

§ 25. Other relations of family life are used less frequently. So *τυθήνη*, nurse, is found in a few comparisons Tim. 49, A, 52, D, 88, D, of the substrate. So also *τροφός* ib. 88, D, and 40, B, Rep. 414, E, 470, D, of the earth. Cf. also ib. 580, A. From the relation of guardian and ward is the metaphor Theaet. 164, E in speaking of the doctrine of Protagoras, and the comparison Rep. 495, C to illustrate the relation between philosophy and its votaries. Cf. also Pol. 304, C, Phaedr. 116, A. From marriage there is a metaphor Soph. 242, D, where the teachings of the different schools of philosophy are described. Cf. also Pol. 268, A. Here may also be noted the figurative language drawn from the relation of lover and beloved. Gorg. 482, A Socrates calls philosophy his *παιδικά*; *ἐραστής* is found Phaedr. 228, C, Rep. 521, B, and comparisons occur Rep. 607, E, Symp. 217, D.

§ 26. The relation of master and slave is also utilized for illustration. So *δεσπότης*, *δέσποινα*, *δεσπότης* as Tim. 34, C of the soul, Pol. 305, A of the royal art; cf. also Rep. 577, D, Tim. 44, D. Comparisons, however, are more common. So Rep. 329, C desire is compared to a raging tyrant, and ib. 578, D ff. a tyrant is compared to a slave owner carried by a supernatural power into the wilderness where there are no freemen to help him control his slaves. Cf. also ib. 563, C. In brief comparisons slaves are used as types of inferiority, mental and moral, cf. Theaet. 172, D, 173, C, Symp. 210, D, Prot. 352, C, Alcib. I, 120, B; also Legg. 763, A, Crat. 384, D. Of slaves having particular duties *ταμίας*, steward, is applied to the lungs Tim. 84, D; *θυρωρός*, door-keeper, occurs in a fine comparison Phil. 62, C, where Socrates speaks of himself as pushed back by the sciences which come rushing in; *βαλανεύς*, bathman, referring to Thrasymachus Rep. 344, D.

§ 27. The metaphors drawn from the activities of the senses as well as from hunger and thirst in general have already been discussed (§ 12). The transference of terms of eating and drinking, food, etc., may next be considered. *μάγειρος*, cook, butcher, occurs in a comparison Phaedr. 265, E, where poor classification is compared to the carving of a poor cook. From the preparation of food is also the comparison Symp. 190, D, where the ease and rapidity with which Zeus dichotomized the androgynous men is illustrated by the cutting of sorb-apples for pickling. The comparison immediately following, *ἥ ὥσπερ οἱ τὰ ὠὰ ταῖς θοιξίν*, is suspicious textually and has been bracketed by most editors as a gloss. It probably refers to an after-dinner amusement as suggested by Hommel. In another comparison, Rep. 475, C, love of learning is compared to appetite for food.

§ 28. The metaphorical use of words denoting feasting is especially common, applied not only to other luxuries than those of the table as Gorg. 518, E, but particularly of intellectual enjoyment. So *ἐστιᾶν*, *εὐωχεῖν*, *ἐορτάζειν*,

cf. Rep. 571, D, Phaedr. 227, B, 247, E, Rep. 352, B, 354, A f., 458, A. So also *ἐστίασις* Tim. 27, B, Rep. 352, B, and *ἐστίαμα* Legg. 935, A. Also *λόγων ξένια* Tim. 20, C, cf. 27, A, 17, A, Rep. 345, C. Likewise *θολή* Soph. 251, B, Phaedr. 236, E, cf. Legg. 649, A. *ἔρνος*, originally a meal to which those who partook contributed a share, came to mean simply contribution, and is so used Symp. 177, C, Legg. 927, C.

Of particular kinds of food in a transferred sense there is very little to note. *μέλι*, honey, is used Rep. 559, D of the pleasures of spendthrifts, cf. Phil. 61, C.

§ 29. The mixing of wine gives rise to many metaphors and comparison. So Tim. 41, D the creation of souls is related in terms of mixing wine, cf. Prot. 320, D. So also Legg. 773, D: A city should be mixed like a bowl of wine, where the mad wine is tempered by sober water. From the mixing of wine is also the metaphor ib. 722, C *οὐ γὰρ πειθοῖ κεραννόντες τὴν ἀρχὴν* (So with C. F. H. et al. for ms. *μάχην*) *νομοθετοῦσιν, ἀλλ' ἀκράτῳ μόνον τῇ βίᾳ*, in speaking of lawgivers. Cf. also Rep. 501, B, Phaedr. 265, B, Phaed. 111, D. Similarly Phil. 61, B, ff. after concluding that the Good must be sought in the mixed life, a detailed metaphor follows of the mixing of pleasure, honey, with wisdom, water, cf. ib. 63, A. Another strongly personifying metaphor is Rep. 562, C, D *ὅταν, οἶμαι, δημοκρατουμένη πόλις ἐλευθερίας διηγήσασα κακῶν οἰνοχόων προστατούντων τύχῃ, καὶ πορρωτέρω τοῦ δέοντος ἀκράτου ἀντὶς μεθυσθῇ, κτλ.* *μεθύειν* is also used in the sense of confused, perplexed, as Lys. 222, C, cf. Phaed. 79, C, Criti. 121, A. So *μεθύσκειν* Legg. 649, D, and *μέθη* ib. 639, B.

§ 30. From customs prevalent at symposia are derived the comparison Prot. 347, C, where the sophistic custom of discussing poetry is compared to the vulgar habit of hiring flute girls for entertainment, and the proverbial *τὸ τρίτον τῷ σωτήρι* Charm. 167, A, Phil. 66, D, ubi vide schol. It also occurs Rep. 583, B, cf. Legg. 692, A.

§ 31. Illustrations drawn from social games, those usually played at the symposia and other gatherings, as well as boys' games are not infrequently resorted to by Plato. So Rep. 479, C, a comparison is made of relative and particular phenomena with the punning riddles which are asked at banquets. Cf. Apol. 26, E, Charm. 161, C. From the puppet-show an image is drawn Legg. 644, D, E. where all living beings are spoken of as puppets of the gods, the affections of the mind and the passions being the strings, cf. ib. E, 804, B, Soph. 233, A, 235, B. For a comparison from the same sphere see Rep. 514, B. Performances of professional tumblers was another form of entertainment at banquets. Hence the comparison Symp. 190, A to show how the androgynous men ran.

§ 32. Risk and uncertainty are symbolized by dice-playing as in the proverbial *περὶ τοῖς γιγνάτοισι κυβεύειν* Prot. 314, A, and *τοῖς ἐξ ἧς τοῖς κύβους βάλλειν*, the highest and lowest throw, Legg. 968, E, ubi vide schol. Similarly the comparison Rep. 604, C. The game of draughts gives occasion to a few comparisons. So Legg. 903, D the superior power causing the migration of souls is compared to a player at draughts. Similarly Rep. 487, B skilful dialecticians are compared to expert players at draughts. Cf. also Legg. 820, C, for a comparison and ib. 739, A, for a proverbial expression from the same game.

§ 33. Of specifically boys' games, ball playing may first be noticed. In this game the best player was honored as *βασιλεύς*, the poorest was called *ὄνος*, cf. schol. ad Theaet. 146, A, Pollux, IX, 106. These terms Socrates wishes to apply to those who take part in a dialectical discussion Theaet. 146, A. Similarly Euthyd. 277, B the argument is compared to a ball which the two sophists toss to each other. Cf. also Phaed. 110, B. The proverbial *ὁστράκον περιστροφῇ* Rep. 521, C, cf. Phaedr. 241, B w. schol., signifying a sudden change of fortune, was derived from a boys' game, for which see Pollux, IX, 111 f. Of a somewhat similar character seems to have

been the game referred to Theaet. 181, A. The point was, it seems, that two contending parties tried to pull each other over a line drawn between them. Socrates compares his own position between the Heracliteans and Eleatics to that of an outsider drawn into this game.

§ 34. The common branches of a Greek boy's mental training, reading, writing, and music, give rise to a few metaphors and a number of comparisons chiefly didactic. So Rep. 368, D letters, *γράμματα*, on a larger and smaller scale are used to illustrate justice in the state and individual. Similarly Pol. 277, E ff., cf. Soph. 253, A, with Campbell's note, Rep. 402, A ff. Also Theaet. 201, E, Legg. 790, C, Crat. 424, B. From writing there is but little to note. Prot. 326, D the laws for the guidance of the young are compared to the lines drawn by teachers of writing to guide their pupils. Cf. also Alc. I, 114, C, Phaedr. 242, C. Here the figurative language drawn from geometrical instruction may be brought in. Theaet. 180, C the doctrine of Heraclitus is spoken of as a *πρόβλημα* cf. 187, B *πάντα . . . ἐξαιείρας*. A somewhat elaborate didactic comparison is found Crat. 436, D. Shorter comparisons from the same sphere are Rep. 534, D, 509, D, Men. 86, E, Gorg. 465, B.

§ 35. Consistency and inconsistency of reasoning are often expressed in terms of harmony and disharmony of music. Cf. Prot. 333, A, Phaed. 92, C, Gorg. 461, A, Phaed. 86, E, 85, E. Likewise Hipp. mai. 292, C, where a bombastic answer is spoken of as a *διθόραμβος*, cf. Phaedr. 238, D, 241, E. In the same way *παρὰ μέλος φθέγγεσθαι* Phil. 28, B, Legg. 696, D, Criti. 106, B, cf. Soph. 227, E. In a more extended metaphor a harmonious life is described in terms of music Lach. 188, D, cf. 193, D, Rep. 413, E, 430, E. Similarly in a comparison Rep. 404, D luxurious living is compared to music moving in all modes and rhythms, and Phaed. 85, E ff. the soul is compared to a harmony. Cf. also Symp. 187, A. So also parts of spoken discourse are compared to divisions of musical

compositions. So *προαύλιον* Crat. 417, E. More common are *προοίμιον* and *νόμος* Tim. 29, D, Rep. 531, D, cf. 532, D, and with a play on *νόμος*, Legg. 722, D ff., cf. 734, E, 772, E, 854, C, 870, E, 880, A, B, 887, A, C.

§ 36. The prominent place which gymnastic training and contests of bodily strength and skill held in the life of the Greeks, accounts for Plato's fondness for images drawn from this sphere in order to present analogous phenomena of the intellectual world.

Of general terms, *γυμνάσιον* is used with reference to the Pythagorean school Gorg. 493, D and in a comparison Rep. 535, B, as a synonym for hard toil, cf. ib. 504, A, where Orelli's conjecture *ἄθλοις* for the ms. *ἄλλοις* is very plausible. *γυμνάζειν* is applied to intellectual training Parm. 135, C. Ib. D the metaphor is continued: *καλὴ . . . ἡ δόξη*, cf. 139, B. So also Legg. 626, B, Alc. I, 132, B, cf. Theaet. 169, C. *ἀναπνεῖν* Euthyd. 276, C, of Kleinias confused by the questions of the sophists, may also be noted here. For a different sense of the verb cf. Phaed. 112, B. *ἀθλητής* is applied to dialecticians Phil. 41, B, cf. 43, A, Soph. 231, E, Alc. I, 119, B, and in a comparison with personifying force Prot. 343, C. So *ἀγωνιστής* Phil. 28, B. Merely external comparisons are Rep. 543, B, Gorg. 457, B.

§ 37. Among the various forms of gymnastic exercise jumping offers but little in the way of metaphorical language. The proverbial *ὅπερ τὰ ἐσκαμμένα ἄλλεσθαι* Crat. 413, A may be noted.

§ 38. Running on the other hand gives occasion to a number of images. So life is represented as a race Legg. 802, A. In the same way *δρόμος* is used ib. 847, A. Semi-proverbial expressions are found Theaet. 172 E, Crat. 414, B. Comparisons are: Rep. 613, B f., where clever unjust men are compared to runners who start well but soon give out. Cf. Phaed. 61, A, Theaet. 148, C. In describing long-winded orators Socrates says Prot. 329, A *δόλιχον κατατείνουσι τοῦ λόγου*. Here the ms. reading is

δολίζόν which some edd. adopt. The comparison, however, at 335, E f. *νῦν δ'έστιν ὥσπερ ἂν εἰ δέοιό μου Κρόσσωνι . . . ἔπεσθαι, ἣ τῶν δολικοδρομῶν τῷ κτλ.*, rather supports the reading *δόλιχον*, which Sauppe, Kroschel, and Schanz following Stephanus adopt. Finally may be noted the comparison of the transmission of life with a torch race Legg. 776, B, cf. Phil. 19, A.

§ 39. Terms from wrestling in metaphorical use are especially common. So *λαβή*, as Rep. 544, B *τὴν αὐτὴν λαβὴν πάρεχε*, put yourself in the same position, viz. in resuming an argument, cf. Phaedr. 236, B, Phil. 13, D. Legg. 682, E, Phaed. 84, C. So other metaphors from wrestling are often applied to dialectical discussion, introduced by terms like *παλαίειν*, *καταβάλλειν*, *σφάλλεσθαι*, and often elaborate, cf. Theact. 162, B, 169, B, Rep. 362, D, 451, A, Euthyph. 15, E, Euthyd. 288, A. Similarly *ἐπὶ τὸ τρίτον* Euthyd. 277, C refers to the rule at the Olympic games that to win the victory the wrestler must throw his antagonist thrice, cf. Phaedr. 256, B, Rep. 583, B.

§ 40. An effective argument is spoken of as a blow in boxing as Euthyd. 303, A *ἐγὼ μὲν οὖν, . . . ὥσπερ πληγαῖς ὑπὸ τοῦ λόγου, ἐκέλευν ἄφρωνος*, cf. Prot. 339, E, Phil. 22, E. More in the nature of an example is Gorg. 460, D, cf. 456, C, 457, B. So also Legg. 795, B.

§ 41. The argument is sometimes conceived as a body of water through which the dialectician must swim, cf. Rep. 453, D, 441, C, Parm. 137, A, Phaedr. 264, A. Here may be noted the metaphorical use of *βαπτίζεσθαι* Euthyd. 277, D, of Kleinias, who was 'drowned' with questions, cf. Symp. 176, B, where the same word means 'soaked' with wine.

§ 42. Lastly a few metaphors and comparisons from chariot racing may be enumerated. The ruler of a state is represented as a charioteer Polit. 266, E, cf. Rep. 566, C. Gorg. 516, E. Phaedr. 246, A ff., in an extended allegory the soul is presented under the image of a pair of winged

steeds and charioteer, cf. 254, E. Also Legg. 822, B, 905, E, 906, E.

§ 43. Feminine occupations furnish but scant materials for transference in Plato's dialogues. Only weaving gives rise to a few. So Phaedr. 268, A Socrates suggests that the wares of the rhetoricians like Thrasymachus be examined in the full light of day to see whether they 'show the weft'. *ἐφαίνειν* with its compounds is used metaphorically as Tim. 41, C, 69, A, Criti. 116, B. Comparisons chiefly didactic are found Legg. 734, E, Pol. 279, A, cf. 280, A, 281, C, 289, C, 311, B ff. Also Phaed. 87, B ff., Crat. 388, C, and for a proverbial expression see Euthyd. 298, C.

E. Religion and Mythology.

§ 44. Metaphors and comparisons from the sphere of religion and mythology are extremely common in Plato's writings. To begin with the temple and thing connected with it, Lacedaemon is spoken of as an *ἄβατον ἱερὸν* for those who practice hoplomachy, Lach. 183, B, cf. Phaedr. 245, A *ἄβατον ψυχῇν*. *ἄδυτον*, inner shrine, is applied to the Aletheia of Protagoras Theaet. 162, A. In a comparison Rep. 495, D, unworthy men pursuing philosophy are compared to those who flee into the temples for refuge. *ἄγετοι*, the sacred flocks which were permitted to roam freely about, are referred to Rep. 498, C, Prot. 320, A.

§ 45. Coming next to terms from soothsaying and divination, *προφήτης* is applied to the cicadae Phaedr. 262, D, cf. Phil. 28, B. Here belongs also Legg. 719, C, where the poet is spoken of as sitting *ἐν τῷ τολποδι τῆς Μούσης*. The terminology of soothsaying is also used to designate statements made without clear and definite knowledge. So Apol. 22, C poets are compared to soothsayers, cf. Legg. 634, E, Men. 99, C. So also the very common use of *μαντεύεσθαι*, e. g. Rep. 431, E, 516, D, 523, A, 531, D, 538, A, and *ζησημωδεῖν*, e. g. Crat. 428, C, 396, D, cf. also 399, A, 407, D, 409, D, Rep. 586, B, Apol.

39, C. So an obscure statement is called *μαντεία* Crat. 384, A, cf. Legg. 694, C, and for a more extended comparison, Phil. 67, B.

§ 46. From incantation is the term *ἐπάρδειν*, which in the sense of persuade is very common as Phaed. 77, E, 114, D, Legg. 837, E, cf. Men. 80, A, Gorg. 483, E, Legg. 887, D, 659, E. Likewise *κηλεῖν*, cf. Rep. 411, B, 358, B, Legg. 840, C, 885, D, Prot. 315, A. A proverbial allusion to Thessalian witchcraft forms a comparison Gorg. 513, A.

§ 47. The custom of dedicating gifts to the gods forms the basis of the metaphor Symp. 197, E *οὔτος . . . ὁ . . . λόγος . . . τῷ θεῷ ἀνακείσθω*, cf. ib. 198, E, Hipp. min. 364, B. More frequently sacrificing gives occasion to figurative language. Thus Pol. 287, C, logical division is illustrated by the manner in which a victim is cut in pieces. *ἀπαρχή*, first fruits, is applied to the sayings of the seven wise men Prot. 343, B, cf. Legg. 767, D. The proverbial *ἀφ' Ἑστίας ἄρχεσθαι* occurs Crat. 401, B with a play on the word *Ἑστία*, cf. Euthyph. 3, A. Another proverbial expression from sacrificing is found Legg. 723, E, *ubi vide schol.*

§ 48. Freeing the soul as much as possible from the body is spoken of as purification Phaed. 67, C f., cf. 69, B f., 81, B. Cf. also Crat. 396, D. Metaphors from the mysteries are not uncommon. So Theact. 155, E, in speaking of the doctrine of Protagoras, cf. 156, A. Similarly Men. 76, E, of the dialectic art, cf. Symp. 210, A; Phaedr. 250, B ff., of the soul's contemplation of reality. Cf. also Gorg. 497, C, Rep. 560, E, Phaed. 69, C, Legg. 666, B. Here belongs also the expression *δι' ἀπορρήτων* Rep. 378, A, cf. Theact. 152, C, Phaed. 62, B, Crat. 413, A.

§ 49. Among the various particular cults, the Bacchic orgies give rise to a number of metaphors and comparisons. Thus the poets are compared to bacchants Io, 534, A, Legg. 700, D. So *βανχεῖα* of philosophy Symp. 218, B, cf. Phaedr. 234, D, 253, A, Rep. 561, A. More external is the comparison Legg. 790, E. In much the same way *κορυβαντιᾶν* is

used: Of lyric poets *Io*, 533, E f., 536, C; of the inspiration of philosophy *Symp.* 215, E, cf. *Phaedr.* 228, B, *Crit.* 54, D, *Euthyd.* 277, D f.

§ 50. From festivals in general is the proverbial *κατόπιν ἐορτῆς ἤκομεν* *Gorg.* 447, A. Cf. also *Rep.* 421, B, 614, E. The revelry of the *κῶμος* is referred to *Theaet.* 184, A, *Rep.* 500, B, *Legg.* 950, A.

§ 51. Metaphors from victories at the national games are very common by means of such words as *ἄθλα*, *νικητήρια*, *νικηφόρος*, *δευτερεῖα*. So with reference to virtue in general as well as to particular virtues. In general, *Rep.* 608, C *τὰ μέγιστα ἐπὶ χεῖρα ἀρετῆς καὶ . . . ἄθλα*, cf. *Phaed.* 114, C, *Legg.* 964, B, 730, D; for justice, *Rep.* 621, D, 612, D. cf. *Legg.* 657, E; wisdom, *Euthyd.* 305, D. Cf. also *Hipp. mai.* 304, B, *Phaedr.* 256, B. So also of victory in argument *Phaedr.* 245, B, cf. *Tim.* 54, B, and in an elaborate metaphor *Phil.* 22, C, E, cf. 23, A f., 27, C f., 33, C, 61, A, 66, E. Cf. also *Menex.* 240, E, and for an extended comparison of the life of the guardians with that of the Olympian victors, *Rep.* 465, D, cf. *Apol.* 36, D. (See also § 39.)

§ 52. *χορός*, chorus, is used metaphorically in various relations. So it is often applied to the followers of a philosopher as *Theaet.* 173, B, C, *Prot.* 315, B, cf. *Theaet.* 179, D, *Phaedr.* 250, B. Similarly *Euthyd.* 276, B, *Pol.* 291, B. Of virtues, vices: *Euthyd.* 279, C, cf. *Rep.* 490, C, 560, E. Merely external comparisons are *Rep.* 580, B, *Legg.* 665, E, cf. 655, A. Here may also be mentioned a comparison from dancing *Euthyd.* 276, D.

§ 53. A few comparisons are taken from the theatre and things connected with it. Thus *Phaedr.* 258, B the successful politician is compared to a poet, who has carried off the prize, cf. *Criti.* 208, B, D. *Pol.* 303, C *τοῦτο . . . ἡμῖν ὥσπερ δρᾶμα . . . Κενταυρικὸν δρᾶσθαι καὶ Σαυρικὸν τινα θίασον*, cf. 291, A, of the false forms of government administered by partisans. Shorter comparisons from

the same sphere are Legg. 876, B, Pol. 260, C, Phaed. 111, E, cf. also Rep. 577, B.

§ 54. In taking up the metaphorical expressions drawn from the sphere of mythology the use of *θεός* may first be noted. Soph. 216, B the Eleatic Stranger is spoken of as a *θεός ἐλεγκτικός*. In the Philebus pleasure, *ἡδονή*, is personified as a goddess, cf. 12, B, 22, C, 28, A, B. Furthermore *θεός* occurs in short comparisons as Euthyd. 273, E, where Socrates addresses the two sophists *ὥσπερ θεῶν*, cf. Theaet. 161, C, Phaedr. 251, A, 252, D, Pol. 303, B. So *δαίμων* is applied in a comparison, Lys. 223, A, to the tutors of Menexenus and Lysis.

§ 55. The Fates and the lower world contribute very little to our author's figurative diction. Theaet. 169, C the reasoning of Socrates is spoken of as *τὴν . . . εἰμαρμένην*, *ἣν ἂν σὺ ἐπικλώσῃς*, and Legg. 937, D shows a comparison. Rep. 521, C the education of philosophers is likened to the elevation of Heracles and others from Hades to be among the gods.

§ 56. From mythology and legend Plato draws very freely to illustrate and embellish his discourse. So Soph. 246, A the conflict between the giants and the gods is used to illustrate the strife between the materialists and idealists, cf. 248, C, Symp. 190, C. Typhon is referred to in a comparison Phaedr. 230, A; Glaucus, the sea-god, is used in a fine comparison to illustrate the nature of the soul Rep. 611, C ff., and Proteus, the type of changeableness, is employed to illustrate the quibbling of the sophists Euthyd. 288, B, cf. Euthyph. 15, D, Io, 541, E.

Other mythological allusions are Symp. 215, B, where Alcibiades compares Socrates to the satyr Marsyas, cf. 216, C, 221, E. To the punishment of Marsyas is referred Euthyd. 285, C f. For a comparison of the politician and his troop to Centaurs see Pol. 201, A, B.

§ 57. The fight of Heracles with the Hydra is aptly applied by Socrates Euthyd. 297, C, where the two sophists are compared to the Hydra and the crab which came to

the monster's aid. Ioleos, the assistant of Heracles here mentioned, is also referred to Phaed. 89, C. Cf. also Rep. 426, E, Soph. 240, C. Here may also be noted the proverbial *τὴν λεοντῆν ἐνδέδουκα*, Crat. 411, A, although it is uncertain whether it is derived from the Heracles myth. (Cf. Leutsch, *Paroem. Gr.*, II, p. 674.) Finally the Dioscuri occur in a comparison, Euthyd. 293, A, with the two sophists, and *Μοῦσα* for *μουσική* or *μάθημα* is found passim in the Laws, e. g. 655, C, 658, E, 666, D, 667, A, 701, A, 801, C, 829, D.

§ 58. Of legendary persons Medea of Colchis is brought into comparison with Dionysodorus Euthyd. 285, C. Protagoras is compared to Orpheus Prot. 315, A, with reference to his persuasiveness. Daedalus is used as the typical artist Rep. 529, D; his 'moving statues' are used to illustrate arguments which do not hold good, Euthyph. 11, D, cf. 15, B, and also Men. 97, D; his work, the labyrinth, is used of a difficult argument Euthyd. 291, B. Cf. also Hipp. mai. 282, A. Other allusions and comparisons are: Legg. 687, E, to Theseus' curse invoked on his son Hippolytus: Phaed. 95, A, to Harmonia and Cadmus; Rep. 590, A, to Eriphyle who sold her husband's life for a necklace; Men. 100, A, to the high position of Teiresias in the lower world. Cf. Alc. II, 151, B.

§ 59. There are also a number of allusions to, and comparisons drawn from the story of the Trojan war, especially the wanderings of Odysseus. So *λωτοφάγοι* Rep. 560, C of idle spendthrifts. Comparisons with the Sirens occur Phaedr. 259, A of the cicadas, and Symp. 216, A to illustrate the persuasiveness of Socrates. Rep. 558, A *περινοστεῖ ὥσπερ ἥρωες* is perhaps also an allusion to the wanderings of the warriors of the Trojan war. Further, the web of Penelope, cf. Od. 2, 105, is used Phaed. 84, A to illustrate by contrast the conduct of the soul that has been set free by philosophy, but gives itself up to its passions. Theaet. 184, D an allusion to the story

of the wooden horse is found, and Rep. 586, C, to the phantom of Helen, which according to Stesichorus came to Troy. Cf. also Symp. 219, E, Phaedr. 261, C.

F. Farming, pastoral Life, Hunting, etc.

§ 60. The varied pursuits of husbandry give rise to a considerable number of metaphors and comparisons. In a general comparison Euthyph. 2, D the farmer's care for young plants is used to illustrate the education of the young. So Rep. 589, B: The many-headed beast should be treated as a farmer treats his field. Cf. also Theaet. 167, B f., Rep. 420, E ff.

§ 61. The image of sowing is often used. So of the procreation of children Tim. 91, C, cf. Legg. 729, C, 839, A, Tim. 23, C, 73, C, Crat. 406, B. In the same way *σπείρειν*, *γυτεύειν* are transferred to the intellectual sphere: Of the soul's entrance into the body Tim. 41, E, Phaedr. 83, D, Tim. 42, A, Phaedr. 248, D; of philosophical ideas, thoughts, Rep. 492, A, cf. 491, D, 497, B, Phaedr. 276, E, cf. D. Cf. also Rep. 597, C, Legg. 691, D. Here may also be noted the metaphorical use of *νερασβόλος* Legg. 853, D, cf. schol. ad loc., Ruhnken, Tim. s. v.

§ 62. From the irrigation of gardens the flow of blood in the body is illustrated Tim. 77, C *τὸ σῶμα . . . ἡμῶν διωχέτευσαν τέμνοντες οἶον ἐν κήποις ὀχετούς, ἵνα . . . ἄρδοιτο*, cf. 79, A. For further examples of *ἄρδειν* in a metaphorical sense cf. Phaedr. 276, D, Rep. 606, D, 550, B, Crat. 414, A. In the same way *ἐποχετεύειν* Phaedr. 251, E, cf. Legg. 844, A. Rep. 485, D the desires are compared to a stream led off, cf. ib. 508, B, Tim. 70, D.

§ 63. Of terms from harvesting *καρποῦσθαι* is often used of abstracts, as *καρποῦσθαι τὴν σοφίαν* Euthyph. 305, E, cf. Legg. 636, D, Phaedr. 251, E, Symp. 187, E, 183, A, Rep. 548, B, 579, C, 586, E. Cf. also Phaedr. 260, C.

ὀπώρα, fruit, is used of the beauty of youth in a comparison Legg. 837, C. Cf. also Theaet. 149, E. Finally

may be mentioned a comparison from winnowing grain Tim. 52, E.

§ 64. Pastoral life also contributes its share to the figurative language of Plato. More general comparisons are Rep. 401, B, where works of art, poetry, sculpture, etc., which are immoral, are compared to noxious pasturage, cf. Phaedr. 248, B *ψυχῆς . . . νομή*, and ib. 230, D, where Socrates explains his unusual walk into the country: *ὥσπερ γὰρ οἱ τὰ πεινῶντα θρέμματα θαλλὸν ἢ τινα καρπὸν προσείρτες ἄρουσι, σὺ ἐμοὶ λόγους οὕτω προτείνων ἐν βιβλίοις, κτλ.*

Of particular images those of herd and herdsman are common to illustrate various relations, as that of gods to men Legg. 713, D, Criti. 109, B, Pol. 271, D, Legg. 906, A; of ruler to subjects Rep. 451, C, 343, B, Pol. 261, D, cf. 265, D, E, 266, C, 268, B, 274, E, 276, A, 294, E, 295, E. Similarly Legg. 735, A ff. Cf. also ib. 694, E, 794, A, 808, D.

The relation of the herdsman to his dog is also utilized for a comparison Rep. 440, D *ὥσπερ κύων ὑπὸ νομέως ὑπὸ τοῦ λόγον . . . πραῖνθῃ*, in speaking of the noble man. (See § 107 for comp. with dogs in general.)

§ 66. Here may also be noted *φάτνη*, manger, to which the belly is compared Tim. 70, E, as well as the metaphorical use of words for bridle, reins, yoke and the like. Thus Legg. 692, A the power of the ephors in Sparta is likened to a curb, *ψάλιον*, on the royal power, cf. ib. 808, E. Similarly, of an argument, personified, Legg. 701, C, cf. Prot. 338, A, Pol. 266, E. The yoke is used to designate subjection Legg. 770, E, cf. Pol. 309, A.

§ 67. Metaphors from hunting are frequently applied to dialectical investigation. The most notable instance of this is found in the Sophistes, where the search for the typical sophist is conceived as a chase after a hunted animal, 218, C, cf. 224, E, 225, E, 226, A, 231, C, D, 235, A ff., 236, D, 239, C, 241, C, 252, B, 253, C, 260, C f., 261, A, 268, C, cf. also Pol. 284, B. Another fine metaphor from the same sphere describes the search for justice, *διζαιοσύνη*,

Rep. 432, B ff. Cf. also Lach. 194, B, Legg. 654, E. So *θηρεύειν* is quite commonly transferred as Polit. 285, D *τὸν . . . λόγον . . . θηρεύειν*, cf. Legg. 627, C, Phil. 65, A, Phaed. 66, A, C, Pol. 264, A, and is used especially in the sense of entrapping with words, quibbling, cf. Gorg. 489, C, 490, A, Euthyd. 295, D, Theaet. 166, C. Similarly *ἵχνος* and *ἵχνεύειν*, of intellectual investigation, cf. Rep. 365, D, Theaet. 187, E, 193, C, Pol. 263, A f., 290, D, Crat. 393, B; of the imitation of a person, following his precepts, cf. Phaed. 115, B, Phaedr. 266, B, 276, D, Legg. 951, B, Rep. 553, A f. Similarly Rep. 401, C *ἵχνεύειν τὴν τοῦ καλοῦ . . . φύσιν*, cf. 410, B, 430, E, 462, A, Phaedr. 252, E, Legg. 728, D, Pol. 301, E, 290, D, Crat. 393, B, Phil. 20, D, Phaed. 66, C, Parm. 128, C. Metaphors from the escape and pursuit of the quarry are also found, cf. Theaet. 203, D, Phil. 64, E, Pol. 284, B, Phaed. 76, E, 89, C, 88, D, Phaedr. 266, D, Lys. 216, C. Metaphors from the chase are also applied to the lover's pursuit of his beloved, cf. Prot. 309, A, Lys. 205, E, Symp. 182, E, Soph. 222, D, 231, D.

Of more miscellaneous character are comparisons like Euthyd. 290, D, Lys. 218, C. Here may be referred the comparison of the dove-cote Theaet. 197, C to illustrate the difference between *ἔχειν* and *κεκτηῖσθαι*, cf. 199, B, E.

§ 68. Plato's metaphors from fishing are much fewer and less striking than those from hunting. *δέλεα*, bait, is found Tim. 69, D, of pleasure, cf. Euthyd. 272, D, Soph. 222, E. The sophist is compared to an angler, Soph. 218, E, 221, C ff. Other comparisons are Tim. 78, B ff., where the respiratory system is likened to a fish-trap or weel; Euthyd. 302, B *ὥσπερ ἐν δικτύῳ εἰλημμένος*, cf. E, of perplexity in an argument. From the use of the drag-net is *σαγηνεύειν*, used metaphorically of soldiers devastating a country, Legg. 698, D. Lead-sinker, *μολυβδός*, is used in a comparison Rep. 519, B of the base tendencies of human nature.

G. Arts and Trades.

§ 69. Plato draws a considerable number of metaphors and comparisons from the various arts and trades. The term *δημιουργός* is often used in a transferred sense as *Gorg.* 453, *A* *πειθοῦς δημιουργός* of rhetoric, cf. *Rep.* 395, *C*, 500, *D*, *Symp.* 188, *D*; in comp. *Rep.* 360, *E*, 466, *E* ff., *Gorg.* 503, *E*, *Phil.* 59, *E*, *Euthyd.* 301, *C*, and in the *Timaeus* 28, *A* and passim the word is applied to the artificer of the universe.

§ 70. Among the trades that of the carpenter may first be considered. *τεκταίνεσθαι* is used of the building of the universe *Tim.* 30, *B*, 33, *B*, 36, *E*. Cf. also *Soph.* 224, *D*. Comparisons occur *Tim.* 69, *A*, where different kinds of causes are likened to carpenters' materials, and *Legg.* 793, *C*, where disorder in the state is likened to the breaking down of carpenters' scaffolding. The carpenter's plumb-line is referred to in the proverbial *λευκή σάθμη* *Charm.* 154, *B*, ubi vide schol. From the same sphere is also *προσηλοῦν* *Phaed.* 83, *D*, referring to the soul; *ἀποτορνεύειν*, of discourse, *Phaedr.* 234, *E*, cf. *Tim.* 69, *C*, *Criti.* 113, *D*. Cf. also *Hipp. mai.* 304, *A*, *κλίσματα καὶ περιτμήματα τῶν λόγων*: and from wood-work in general is the comparison *Prot.* 325, *D*, where the correction of youth by means of threats and blows is compared to the straightening of a crooked piece of wood.

§ 71. The trade of the mason offers but one comparison *Legg.* 858, *B*, cf. 902, *E*. From mining the metaphorical use of *καινοτομεῖν* *Euthyph.* 2, *B*, 5, *A*, 16, *A*, *Legg.* 656, *E*, 715, *C*, 709, *A*, 797, *B* may be noted. The comparison *Criti.* 116, *B* has reference to the painter's trade, and *Rep.* 495, *E* the unworthy devotee of philosophy is compared to a bald tinker just out of prison. More numerous are the images drawn from the goldsmith's art. So *Pol.* 303, *D* f. the separation of the king from the actual statesman, general, etc., is likened to the process of refining gold. Similarly the testing of gold is applied met-

aphorically to the young guardians Rep. 413, E, cf. 503, A. Gorg. 486, D ff. Cf. also Rep. 450, B *χρυσόχοεῖν* for which see Harpocr. s. v.

§ 72. From the potter's trade *κρούειν* and its compounds in the sense of testing are derived, applied by Plato to arguments, concepts, cf. Theaet. 179, D, Phil. 55, C, Hipp. mai. 301, B. For *τροχός*, though not specifically potter's wheel, see Tim. 79, B, Criti. 115, E. Finally the proverbial *ἐν πύθῳ ἢ κεραμείᾳ* Lach. 187, B, Gorg. 514, E may be noted.

§ 73. Metaphors from weaving have already been discussed (§ 43). From dyeing an elaborate comparison is drawn Rep. 429, D ff.: The guardians should be carefully educated in music and gymnastics so as to receive the laws as a dye, cf. ib. 378, E. From the shoemaker's trade is the comparison Symp. 191, A.

§ 74. The manufacture of wax figures gives rise to certain terms which are often used in a transferred sense. Such a word is *πλάττειν* Legg. 746, A, 789, E, cf. 633, D, Gorg. 483, E f. Similarly *ἐκμάττειν* and *ἐκμαγεῖον* Rep. 396, D, 377, B, C, cf. Tim. 50, E. *ἐκμαγεῖον*, wax-tablet, occurs in an elaborate comparison Theaet. 191, C ff. to illustrate memory, cf. 193, C, 194, C, E, 196, A, B, 197, D, 200, B. Cf. also Tim. 50, C, Legg. 800, B, 801, D.

§ 75. The sculptor and his art give rise to a number of comparisons. Thus *ἄγαλμα*, of a beautiful youth, Charm. 154, C, Phaedr. 251, A, cf. 252, D. Symp. 215, A, B. Socrates is compared by Alcibiades to the figures of Silenus. kept in statuaries' shops, cf. 216, D, 221, D, 222, D. Comparisons referring to the elaboration and finishing of statues are found Polit. 277, A, B, referring to the materials, and Rep. 540, C to illustrate finish and thoroughness of description, cf. 361, D, 420, C. The comparison Symp. 193, A *ὥσπερ οἱ ἐν ταῖς στήλαις κατὰ γράσῃν ἐκτετυπωμένοι*, of the dichotomized men, refers to bas-reliefs in profile sculptured on sepulchral columns.

§ 76. The metaphors and comparisons from medicine are quite numerous. So *φάρμακον* in the general sense of remedy, means, cf. Criti. 106, B, Lys. 220, D, Legg. 647, E, 649, A, 666, B, 672, D, Phaedr. 230, D, 275, A, Rep. 382, C, 389, B, 459, D, 595, B. Likewise *ἀλεξιφάρμακα* Legg. 957, D, Alc. I, 132, B. So *τέμνειν φάρμακον*, compound a remedy, is used metaphorically Legg. 836, B, 919, B. Other comparisons chiefly didactic are Crat. 394, A, Soph. 230, C, Phaedr. 270, B. *ἰᾶσθαι* is used in the sense of making good, cf. Phaed. 89, A, Hipp. min. 372, E, Legg. 635, A, and in proverbial expressions Prot. 340, E, Gorg. 447, B. *ιατρός* is found in comparisons as Gorg. 475, D *τῷ λόγῳ ὥσπερ ἰατρῷ παρέχων ἀποκρίνον*, cf. 480, A ff., Legg. 720, A, 905, E, Rep. 389, C, 567, C, Prot. 352, A, Soph. 230, C, Phaedr. 270, B.

§ 77. The art of painting also furnishes illustrations for Plato's exposition of his philosophy. The characteristic of scene-painting, *συναγραφή*, is that it must be seen at a distance to be effective, while near at hand it is disappointing. From this point of view it is applied to unreal intellectual or moral concepts. So Theaet. 208, E, Parm. 165, C, Phaed. 69, B, Rep. 365, C, 583, B, Legg. 663, C. Cf. also Criti. 107, C. Eucastic painting, *ἐγκαύματα*, Tim. 26, C, is used to illustrate something indelibly fixed in the memory. *ὑπογραφή*, contour, outline, is used of abstract concepts Rep. 504, D, 548, D, cf. Legg. 737 D. So *περιγραφή*, of an outline in words Legg. 768, C, cf. 769, A, 770, B; also Polit. 277, C, where *ζῶον* signifies the painted representation of an animal. Comparisons with the painter are found Rep. 377, E, of a poet, cf. 598, B ff., 600, E ff.; ib. 501, A, of philosophers fashioning the laws of the state, cf. 484, C, 488, A, Legg. 934, C. See also Crat. 424, D ff., 430, B ff., Phil. 39, B, Rep. 596, E, Phaedr. 275, D.

§ 78. There are also a few comparisons with the poets. So with reference to their love for their own poems Rep. 330, C, cf. Charm. 162, D. Other comparisons are Theaet. 173, C, Euthyd. 275, C, cf. Criti. 108, B, Lys. 221, D.

The comparison Lach. 183, A has reference to the excellence of the tragic art at Athens. Another Crat. 425, D, to the use of the *deus ex machina*.

Lastly may be noted a few short miscellaneous comparisons: Phaedr. 277, E with rhapsodists; with philosophers Crat. 411, B; with sophists Phaed. 101, E, Symp. 208, C, cf. Soph. 217, E.

H. Commerce and Travel.

§ 79. The metaphors and comparisons drawn from commercial life by Plato are not particularly numerous. *ἔμπορος* and *κάπηλος* are applied to the sophist Prot. 313, C, cf. 314, A f., Soph. 223, D, 224, D, 231, D, Rep. 525, C. Similarly Pol. 260, C f. the difference between king and herald is paralleled by the relation of the producer who sells his own products, *αὐτοπώλης*, to the retail dealer, *κάπηλος*. In a comparison Rep. 557, D the democratic city is likened to a bazaar, *παντοπόλιον*, where all forms of government may be found. The samples of merchants were called *δείγματα*; hence the comparison Legg. 788, C, with reference to laws, cf. Phaed. 110, B. Here may also be noted *πάσης κακίας πανδοκεῖ, κτλ.* Rep. 580, A.

§ 80. *πλοῦτος*, wealth, is used of intellectual possessions Euthyph. 12, A, cf. Rep. 521, A, Men. 71, B. Similarly *θησαυρός*, Phil. 15, D, cf. Men. 89, B. Also Legg. 931, A. Phaed. 69, A pleasures and pains are compared the currency, *νομίσματα*. From the same sphere is also *κίβδηλος* used of an argument Rep. 507, A, cf. 366, B, Legg. 728, D, 738, E.

§ 81. *χρῆος*, debt, occurs in a comparison Pol. 267, A, of an argument, and Legg. 717, C the care which parents bestow on their children is called *δανείσματα ἐπιμελείας*. *τόκος*, interest, occurs Rep. 507, A with a play on the word, cf. 555, E, Pol. 267, A. *ἐνέχυρα*, pawn, pledge, also occurs in a comparison Legg. 820, E, and *μισθός* is used

metaphorically Theaet. 187, C. Cf. Rep. 608, C *ἐπίχειρα ἄρετῆς*.

§ 82. From weights and measures we may first note the verb *ῥέπειν*, e. g. Rep. 485, D, 544, E, Legg. 862, C. So *ισόρροπος* ib. 733, C, of a well-balanced life and *ὀξύρροπος*, of anger, Rep. 411, B. A comparison from weighing is found Rep. 550, E: Riches and virtue lie as it were in the scales of a balance; when one rises the other sinks. Of measures only the proverbial *οἱ τῆς θαλάττης . . . χόες*, 'the gallons of the sea', Theaet. 173, D can be quoted.

§ 83. In taking up the metaphors from traveling we may notice first some general terms. *πατεῖν* in the sense of practicing diligently occurs Phaedr. 273, A; *καταπατεῖν*, tread under foot, Legg. 714, A, Gorg. 484, A; *πταλεῖν*, stumble, is used metaphorically Rep. 553, A, Phil. 45, A, cf. *παραποδισθῶμεν* Legg. 652, B. *ἐλαύνειν*, *ἵκειν*, etc., with the adv. *πόρρω* occur in a transferred sense Euthyd. 294, E, Gorg. 486, A, Euthyph. 4, B, Crat. 410, E, Lys. 204, B.

§ 84. The application of words denoting traveling to dialectical discussion is very common. So reasoning which leads to no result is described in terms of motion in a circle, cf. Pol. 283, B, Theaet. 147, C, 200, A, C, Euthyph. 15, B, Phil. 19, A, Lach. 187, E, Euthyd. 291, B, Legg. 659, C, Charm. 174, B, Phaedr. 274, A. So also *ὁδός* as Legg. 688, E *καθ' ὁδόν . . . τοῦ λόγου*, cf. 859, B, 810, E, 812, A, Lys. 213 E, Phil. 61, A, 16, A, Phaedr. 272, C, Theaet. 200, E; *ὄλιμος* Rep. 420, B; *διαπορεία* Criti. 106, A, cf. Rep. 532, E; *ἀτραπός*, Pol. 258, C, cf. Phaedr. 66, B. From traveling is also the comparison Legg. 592, D ff., where a discussion is conceived as a stream which is to be crossed, cf. 893, B, 900, C. So also ib. 799, C *καθάπερ ἐν τριόδῳ γενόμενος*, in speaking of a difficult discussion. Rep. 328, E the old men are likened to travelers who have passed over the road which the younger must go. Other comparisons are Legg. 803, E, Apol. 40, E, cf. Tim. 53, C.

The term *ὄχημα* is used of the stars, as carrying the souls, Tim. 41, E, cf. 44, E, 69, C, *ὁπαδός*, traveling companion, is found in a comparison Phil. 63, E, cf. Phaedr. 248, C. Here may be referred the comparison, Symp. 193, A, of the dichotomized men with *λίσπαι*, tesserae hospitalitatis, cf. ib. 191, D, where *ξύμβολον* is used in the same sense.

§ 85. The metaphors drawn from the nautical sphere are also very abundant in Plato's dialogues. To begin with the ship and things connected with it, a discussion is compared to the procedure of a shipwright building a ship Legg. 803, A ff. From ship-building is also the proverbial *οἶον ἐκ δρυόχων* Tim. 81, B. *ἔρμα*, prop, support of a ship when hauled ashore, is used metaphorically of justice Legg. 737, A, *οἶον ἔρμα τῆς πόλεως*, cf. Il. 16, 549. *οἶαξ*, tiller, is used Criti. 109, C of persuasion by which the gods lead men. *ἄγκυρα*, anchor, is applied to a council of the best men in the city Legg. 961, C; Tim. 73, D it is used in comparison with the spinal chord from which bonds go forth to fasten the soul. These bonds are spoken of as *οἶον νεῶς πείσματα* ib. 85, E, cf. Legg. 893, B. *ὀποζώματα*, ropes for bracing triremes, is found in a comparison Rep. 616, C. A purely didactic comparison with a sail occurs Parm. 131, B. Theaet. 144, A gifted, quick-witted youths are compared to unballasted ships, *ἀνερομάτιστα πλοῖα*.

§ 86. Comparisons of the state to a ship with its crew are both numerous and elaborate. So Rep. 488, A ff. to illustrate the treatment to which philosophers are subjected in the state. Cf. also Legg. 758, A, Polit. 296, E, 302, A, Legg. 945, C ff., Rep. 389, D, 551, C, Euthyd. 291, D. Similarly Pol. 272, E the universe is conceived as a ship, whose helm in alternate cycles is held and abandoned by its divine ruler, cf. ib. 273, D, Legg. 709, B, 905, E, 906, D, E. *πλοῦς*, *πλεῖν* occur in proverbial phrases as *δεύτερος πλοῦς* Phaed. 99, D, Polit. 300, B, Phil. 19, C. Cf. also Legg. 813, D, 790, C, 923, B. *κυβερνᾶν* in the general

sense, to direct, is common, e. g. Phil. 28, D, Rep. 590, D, Symp. 186, E. An elaborate metaphor from sailing is found Prot. 338, A in describing the long speeches of Protagoras: μήτ' αὖ Ἡρωταγόραν πάντα κάλων ἐκτείναντα, οὐδία ἐγένετα, γέγειεν εἰς τὸ πέλαγος τῶν λόγων, ἀποκρόφαντα γῆν πτλ. From the same sphere is the metaphor Phaed. 85, D ἐπὶ τούτου (sc. τοῦ λόγου) ὀχούμενον ὥσπερ ἐπὶ σχεδίας πτλ., cf. Legg. 699, B. Similarly ἀνακρούεσθαι, to back water, Phil. 13, D.

§ 87. Storm and shipwreck give rise to a few metaphors. So *χειμάζεσθαι* is used of difficulty in philosophical discussion Lach. 194, C, cf. Phil. 29, B, Pol. 273, D, Alc. II, 147, A. Cf. also Phil. 14, A, Rep. 417, B. From seasickness is a metaphor Legg. 639, B ὑπὸ μέθης τοῦ φόβου ναυτιᾷ, cf. Theaet. 191, A.

I. War.

§ 88. Metaphors from war and fighting are very common in Greek, and Plato is very fond of employing them especially in application to the sphere of dialectical discussion. So in the first place μάχεσθαι and μάχη as Rep. 335, E, cf. 342, D, 534, C, Theaet. 205, A. Of other kinds of struggle Legg. 731, B, Tim. 56, E ff., Legg. 671, D, cf. Apol. 18, D. Similarly ἀναμάχεσθαι, of arguments Phaed. 89, C, Hipp. mai. 286, D.

§ 89. So the terms for attack and defence in battle are transferred to the domain of philosophical discussion. Thus προδρομή Alc. 114, A, cf. Criti. 108, C, Soph. 246, A; ἐφοδος Phaed. 95, B, cf. ib. E; καταδρομή Rep. 472, A, cf. Theaet. 171, C, Legg. 806, C; ἐλλοχᾶν, of the wiles of the sophist, Theaet. 165, D, cf. Symp. 213, B; ὁμόσε ἵεναι Euthyd. 294, D cf. Rep. 610, C, Theaet. 165, E f. Similarly ἀμύνειν as Soph. 240, A λέγε οὖν καὶ ἀμύνου μηδὲν ὑποχωρῶν τὸν ἄνδρα, cf. Phil. 38, A, Rep. 474, A, Legg. 731, B. Theaet. 168, E.

§ 90. The army and the different branches of service are also represented. So Theaet. 153, A, the philosophers

who believe all things in a state of flux are likened to an army with Homer as their leader. *στρατηγός* is also transferred Legg. 671, D, of the sober in the fight against drunkenness. The cavalry is referred to in the proverbial *ἰππέας εἰς πεδῖον προκαλεῖσθαι* Theaet. 183, D, ubi vide schol. *πελταστικὸς ἀνὴρ* is applied to the sophist Theaet. 165, D. *τοξότης*, archer, is found in comparisons as Legg. 705, E f., of a good law, cf. 717, A, 934, B, Theaet. 194, A, and Prot. 342. E the Spartans with their pithy sentences are compared to skilled javelin throwers. *ἡγεμών*, guide, occurs in a comparison Gorg. 527, E, cf. Legg. 963, A.

§ 91. The relation of allies also gives opportunity for metaphorical expressions. So Phil. 44, D *ὥσπερ συμμάχους*, cf. 14, B, 30, D. So also *ἐπίκουρος* Rep. 441, A, Legg. 890, D, cf. Rep. 368, C, 420, A, 427, E. From battle-array there is a metaphor Criti. 108, C *τῆς ὑστέρας τεταγμένος*, in argument, cf. Prot. 333, E, and from encampment may be noted Rep. 610, E *οὕτω πόρρω . . . ἐσκήνηται* (sc. *ἡ ἀδικία*) *τοῦ θανάσιμος εἶναι*, cf. ib. 416, E.

§ 92. Metaphors from shooting are also common. So *σκοπός*, mark, aim, transferred to the intellectual domain, cf. Phil. 60, A, Gorg. 507, D, Rep. 452, E, 519, C, Soph. 228, C, Legg. 717, A, 744, A, 961, E ff. Similarly arguments and words are often compared to missiles as Theaet. 180, A *ῥηματίσκια αἰνιγματώδη . . . ἀποτοξεύουσι*, of the Heracliteans with their dark sayings. Cf. Rep. 344, D, Phil. 23, B, Legg. 961, E, 962, D, and for proverbial expressions, Symp. 189, B, Euthyph. 14, D. So also Symp. 219, B *ἀφείς ὥσπερ βέλη, τετραῶσθαι αὐτὸν ὄμην*, cf. Phil. 13, C, Rep. 555, E. In the latter passage, however, the metaphor is rather from the sting of bees.

§ 93. The result of a battle whether victory, or defeat and flight also gives occasion for metaphorical language as Phil. 43, A, *τῇδ' οὖν διανοοῦμαι φεύγειν, καὶ σὺ μοι ξύμφενε*, sc. out of a difficult argument, cf. Phaed. 89, A, Theaet. 203, D, Legg. 737, A.

Similarly τὰ ὅπλα . . . ἀπολιπεῖν Phil. 58, B, cf. Apol. 29, A, Phaedr. 254, D. To these examples may be added the proverbial ἀθυροῦντες ἄνδρες οὔπω τρόπαιον ἔστησαν, also with reference to an argument, Criti. 108, C.

Theaet. 165, D, E the terms of the capture and ransom of prisoners of war is used in describing how the sophist trips up his opponent in argument. Cf. also ib. 202, E ὥσπερ γὰρ ὁμήρους ἔχομεν τοῦ λόγου τὰ παραδείγματα. For guard duty in general, cf. Rep. 606, A, Legg. 892, D, Rep. 465, A, 549, B, 561, B, 424, D, Pol. 305, C.

§ 94. πολιορκεῖν, besiege, occurs Rep. 453, A ἵνα μὴ ἔρημα τὰ τοῦ ἐτέρου λόγου πολιορκῇται, cf. Alc. II, 142, A. From the same sphere is Soph. 261, C τό τοι μέγιστον τεῖχος ἡρημένον ἂν εἴη, sc. in the investigation into the nature of the sophist. Cf. also Rep. 365, B. In this connection may be noted the metaphorical use of ἀκρόπολις as Rep. 560, B f. κατέλαβον τήν . . . τῆς ψυχῆς ἀκρόπολιν, cf. Tim. 70, A, where the term is applied to the head. In the same way σκοπιά, watch-tower, is used metaphorically Rep. 445, C.

§ 95. Rebellion and banishment are transferred to the intellectual and moral sphere as Rep. 440, B, where the struggle of the desires in a man's soul is likened to a revolt in which anger, θυμός, aids reason, λόγος. Ib. 444, A ff. injustice is represented as a rebellion; ib. 560, A ff. in describing the oligarchical man the desires are personified as rebels, cf. 553, B, Tim. 85, E, Rep. 607, B, Crat. 438, D, Phaedr. 237, E.

J. Political and judicial Matters.

§ 96. While the metaphors from this sphere are not so numerous as those from military life, their number is considerable. πολιτεία, constitution, is used metaphorically Rep. 605, B τὸν μιμητικὸν ποιητὴν φήσομεν κακὴν πολιτείαν . . . τῇ ψυχῇ ἐμποιεῖν, cf. ib. 590, E. Similarly δῆμος, Legg. 689, B, cf. also Rep. 575, A.

§ 97. The terms denoting ruler, king, are also transferred. So ἄρχων, προστάτης, Phaedr. 241, A with personifying force, cf. Rep. 561, B. The comparison Phaedr. 235, D referring to a custom at Athens, is quite external. Phaedr. 266, C, sophists like Thrasymachus are compared to kings who exact tribute, cf. Pol. 298, A. Other comparisons are found Legg. 681, C, 761, E. Rep. 553, C the Persian king is alluded to. τύραννος also occurs in comparisons Gorg. 466, B, Prot. 337, D, Legg. 720, C, cf. 863, E, as the type of a wilful and arbitrary man. So with personifying force of a master passion Rep. 573, D. In continuing the metaphor, 574, D, the new opinions, δόξαι, are spoken of as the body-guards of this passion: δορυφοροῦσι τὸν ἔρωτα, cf. 573, A, E, 587, C. Tim. 70, B, the heart is called δορυφορικὴν οἴκησιν.

§ 98. More miscellaneous comparisons are Prot. 337, E ff., referring to the practice of submitting disputes to umpires, διαιτηταί; οἱ ἄτιμοι in a comparison Gorg. 508, C, with reference to their defenceless condition; εὐεργέτης in a proverbial expression, Gorg. 506, C; and a comparison from colonization Legg. 776, B. cf. Criti. 109, C.

§ 99. Dialectic discussion is sometimes spoken of in terms of the law-courts as Gorg. 471, E ff. ῥητορικῶς γάρ με ἐπιχειρεῖς ἐλέγχειν, ὥσπερ οἱ ἐν τοῖς δικαστηρίοις κτλ. cf. 474, A, 476, A, Phaed. 63, B, 69, D, Legg. 886, E, Symp. 219, C, 175, E, 177, D, Rep. 457, E, and comparisons are found Gorg. 521, E, Lys. 222, E. Phaedr. 260, E f. arguments are personified as witnesses, cf. Legg. 823, A. So in a metaphor Theaet. 145, C, 148, B, cf. Phileb. 14, B. Similarly ψῆφον τίθεσθαι is used Prot. 330, C, Tim. 51, D, 52, D, Rep. 450, A, Phil. 57, A, Legg. 674, A. Also σύμψηφος Gorg. 500, A, Lach. 184, D, Phaedr. 267, B, Legg. 811, E, 907, B, 929, B, and ἀντίψηφος Alc. I, 150, B, cf. Symp. 177, D. Cf. also Legg. 801, A, 862, A, Rep. 397, D, Crat. 437, D. From the acquittal of a criminal is the metaphor Rep. 451, B, ἀφλεμέν σε ὥσπερ φόνου.

§ 100. Prison and chains are also transferred to the intellectual sphere. Thus Phaed. 82, E the soul is spoken of as confined in a prison in the body; as in chains ib. 67, D, cf. 114, B, Soph. 253, A. From the same domain is the metaphor Gorg. 482, E *ὕπὸ σοῦ συμποδισθῆεις ἐν τοῖς λόγοις ἐπεστομίσθη*, cf. 509, A, Rep. 488, C. An extended metaphor from the torturing of slaves is found Rep. 531, B, applied to the strings of musical instruments. Finally may be mentioned a metaphor from the relation of inheritance Rep. 331, E *σὺ ὁ τοῦ λόγου κληρονόμος*.

K. Literature, History, etc.

§ 101. The allusions and parallels which have their source in myth and legend have been discussed before (§ 54 ff.). It remains to notice illustrations from literature and history. To begin with the former a few quotations from Homer may be noted. Charm. 173, A *ἄκουε δῆ, ἔφην, τὸ ἐμὸν ὄναρ, εἴτε διὰ κεράτων εἴτε δι' ἐλέφαντος ἐλήλυθεν*, in speaking of a new argument, cf. Od. 19, 562 ff.; Symp. 219, A an exchange of apparent for true beauty is called *χρῶσεια χαλκείων διαμειβεσθαι* cf. Il. 6, 234 ff. Phil. 62, D *μεθιῶ δὴ τὰς ξυμπάσας* (sc. *ἐπιστήμας*) *ῥεῖν εἰς τὴν τῆς Ὀμήρου καὶ μάλα ποιητικῆς μισγαγκείας ὑποδοχήν*, alluding to a Homeric simile Il. 4, 452 ff. Prot. 340, A, Homer's account of how Scamander called on Simoeis to help him, Il. 21, 308, is referred to by Socrates in urging Prodicus to help his fellow citizen, Simonides. Cf. also Crat. 407, D.

§ 102. Allusions to and comparisons from the life or works of other authors are also occasionally found. So Phaedr. 243, B Socrates, after the manner of Stesichorus, will make his palinode to Eros, cf. Alcib. II, 148, B. Gorg. 485, E Callicles upbraids Socrates for neglecting forensic oratory for philosophy, reminding him of the reproach of Zethos against Amphion in the Antiope of Euripides. Parm. 136, E f. Parmenides in consenting to enter upon a philosophical discussion compares himself to the old race-

horse of which Ibycus of Rhegium speaks. See schol. ad loc., and cf. Phaedr. 242, D for another reference to the same poet.

§ 103. The allusion Rep. 365, C *τὴν τοῦ σοφωτάτου Ἀρχιλόχου ἀλώπεκα ἐλπτέον* probably refers to some fable of Archilochus and Alc. I, 123, A Aesop's fable of the lion who pretended to be ill and the fox, is interwoven with the discourse. Prot. 327, D alludes to a comedy, the *Ἄγριοι* of Pherecrates.

The story of Thales falling into the well is told Theaet. 174, A ff. to illustrate the helplessness and awkwardness of the philosopher in practical matters, cf. ib. C, 175, D. The teaching of Heraclitus as to the sun gives rise to the comparison Rep. 498, A. Lastly may be mentioned comparisons with Krison of Himera, a famous runner, Prot. 335, E, and with Eurycles, a ventriloquist, Soph. 252, C.

§ 104. A few comparisons drawn from history are also found. So Phaed. 89, C *ἔνορχον ἂν ποιησαίμην ὥσπερ Ἀργεῖοι, μὴ πρότερον κομήσειν, πρὶν ἂν νικήσω ἀναμαχόμενος . . . τὸν . . . λόγον*. For the event referred to see Herod. 1, 82. Symp. 193, A refers to an event which took place B. C. 385, when the Mantineans were forced by the Lacedaemonians to break up and settle in villages. The comparison Crat. 433, A is obscure: *ὥσπερ οἱ ἐν Αἰγίνῃ νύκτωρ περιόντες ὀπὲ ὁδοῦ*. Heindorf thinks, it refers to a law forbidding the Aeginetans to go out after dark. So also Stallbaum, and Deuschle, note to transl. Other geographical allusions are Parm. 128, C, to the fame of Laconian hunting dogs; Phaed. 80, C, to the Egyptian custom of embalming the dead; Legg. 800, E, to the mournful Carian music. Here may also be noted the proverbial *ἐν Καρὶ ὁ κίνδυνος*, found in a comparison Euthyd. 285, C, cf. Lach. 187, B. So also Midas, Rep. 408, B, cf. Legg. 660, E, Phaedr. 264, D. Finally may be mentioned the story of the Arcadian who was changed into a wolf by tasting human flesh, used by Plato to illustrate the change from protector, *προστάτης*, to tyrant, Rep. 565, D ff.

II. The Realm of Nature.

1. The Animal Kingdom.

§ 105. As compared with the metaphors and comparisons drawn from the various conditions and activities of human society, those derived from nature are very limited in number. Of these the animal kingdom furnishes the largest proportion.

The general term for animal, *θηρίον*, *θρέμμα*, is common in comparisons as a type of what is brutal and irrational. So Rep. 588, C ff. the three parts of the soul are conceived as a monster consisting of a many-headed beast, a lion, and a human being grown together, cf. 590. A ff., Tim. 70, E, Rep. 411, E, 336, B, 493, A f., 496, D, 569, B, 559, D, 439, B, Legg. 777, A ff., 831, E, Prot. 324, B. Cf. also Phaedr. 264, C, where a speech is compared to a living being, *ζῶον*.

τετράπους is used in the same way Phaedr. 250, E. Also *βόσκημα* Rep. 586, A, cf. Legg. 807, A, Theaet. 162, E. Similarly *προβάτια*, sheep, in a comparison Phaedr. 259, A, cf. Rep. 343, B. In this connection may be noticed the verb *ἀναπεμπάζεσθαι* properly to ruminate, metaphorically to recapitulate, used of the sophists Lys. 222, E.

§ 106. There is only one comparison with the hog, Rep. 535, E, applied to the soul wallowing in ignorance. The horse on the other hand appears more often. So Apol. 30, E Socrates compares the Athenians to a large and noble but slow horse. Legg. 708, D citizens living in harmony under new laws are compared to a team, pulling well together. Cf. also ib. 701, C. Colts also give occasion to comparisons. So Legg. 666, E, to illustrate the military education of young men in Crete and Lacedaemon. Similarly Rep. 413, D.

§ 107. Comparisons with the dog are still more frequent. So the guardians in the ideal state are compared to dogs of noble breed Rep. 375, A, E, cf. 376, A, 401, A, 416, A, 422, D, 440, D, 451, D ff., 459, A ff., 466, D,

537, A. Here the city and afterwards the soul is conceived of as a sheep-fold over which the guardians serve as watch-dogs. Ib. 469, D those who rob the body of a fallen enemy are compared to dogs, who are angry with the stones thrown at them but do not touch the throwers. Ib. 539, B young dialecticians are compared to puppies: *χαίροντες ὥσπερ σκυλάκια τῷ ἔλκειν τε καὶ σπαράττειν . . . τοὺς πλησίον αἰεί*. Other comparisons are Legg. 654, E, 906, D, 967, D.

§ 108. The wild animals lion, wolf, and boar occur in a few comparisons. So Pol. 291, A the politician and his troop are likened to lions and Centaurs, cf. Gorg. 483, E f., referring to young men tamed by artificial law. Cf. also Rep. 341, C; Rep. 415, E the attack of an enemy on the state is likened to that of a wolf on the fold, cf. Legg. 906, D, Phaedr. 241, D; Euthyd. 294, D the sophists in their efforts to be consistent are compared to wild boars rushing against the blows aimed at them.

§ 109. The effect of philosophical arguments is compared to the bite of an adder Symp. 218, A, cf. 217, E, Rep. 474, D. The comparison Rep. 358, B, on the other hand, has reference to the charming of snakes. Cf. also Phaedr. 112, D.

§ 110. In taking up the metaphors from the life of birds, we note first, *νεοττία*, nest, which is used of the homes of timocratic men, where they keep their favorites, Rep. 548, A. So *νεοττός*, Legg. 776, A, cf. ib. 949, C, Rep. 573, E. Furthermore *περοῶν* is used metaphorically Rep. 467, D of mounting the young guardians on fleet horses, cf. ib. 365, A *ὥσπερ ἐπιπτόμενοι συλλογίσασθαι*, of the quick reasoning of gifted youths. Cf. also Legg. 686, A, 717, C, Phaedr. 251, C.

§ 111. The generic term *ὄρνις* is found in a few comparisons as Phaedr. 249, D *ὄρνιθος δίκην βλέπων ἄνω*, of the lover of true beauty. So with reference to birds' love for their young Legg. 814, B; to illustrate patriarchal

rule *ib.* 680, E; fidelity to mate *ib.* 840, D; visitors compared to birds of passage *ib.* 952, E, *cf.* 953, E.

Comparisons with particular species of birds are but few in number: with swans *Phaed.* 84, E, with reference to their gift of prophecy; with a cock crowing before he has won the victory *Theaet.* 164, C; with the stork as the type of filial piety *Alc. I.* 135, E.

§ 112. Metaphors and comparisons from the life of bees are common. So *Rep.* 552, C the man who sells his property in the oligarchical state and finally becomes poor and helpless is likened to a drone in a bee-hive. The metaphor recurs 554, B, D, 555, A, D *ff.*, 556, A, 559, C *f.*, 564, B *ff.*, 565, A, C, 567, D, 572, E, 573, A, E, *cf.* *Legg.* 901, A. *μέλιττα* occurs in comparisons as *lo*, 534, B with poets, *cf.* *Phaed.* 91, C. *σμήνος*, hive, swarm, is frequent in metaphorical use as *σμήνος . . . ἀρετῶν* *Men.* 72, A *f.*, *cf.* *Crat.* 401, E., *Rep.* 574, D, and in comparisons as *Pol.* 293, D *ἀποικίας οἶον σμήνη . . . ἐκπέμποντες*, *cf.* 301, D, *Rep.* 520, B. In the same way *ἔσμός* as *Rep.* 450, B *ἔσμόν λόγων*, *cf.* *Legg.* 708, B.

§ 113. Here may be noted also the comparison of Socrates with a gad-fly *Apol.* 30, E (*cf.* § 106). *οἰστράν* properly of the sting of the gad-fly, then generally to madden is found in a comparison *Theaet.* 179, E, *cf.* *Phaedr.* 251, D, *Rep.* 573, A, E. Finally we may mention a comparison with cicadas, *τέττιγες* *Symp.* 191, C, and another with ants, *μύρμηκες* *Phaed.* 109, B.

§ 114. Animals of the sea and amphibia give occasion for a few comparisons. So *Theaet.* 161, C *οὐδὲν βελτίων βατράχου γυγίνου*, of Protagoras, *cf.* 167, B, *Phaed.* 109, B. Only two comparisons with fishes can be adduced, *Men.* 80, A, where Socrates is likened to an electric ray, *νάγκη*, *cf.* 84, B, *Rep.* 503, D, and *Symp.* 191, D *τετμημένος ὥσπερ αἱ ψήτται*, of the dichotomized men, *cf.* *schol. ad loc.* The oyster is also used for illustration. So *Phaedr.* 250, C the imprisonment of the soul in the body is likened to that of an oyster in his shell, *cf.* *Phil.* 21, C,

where life without intellectual enjoyment is likened to that of a mollusc, *πλεύμων* (*pulmo marinus*), or of an oyster.

§ 115. Metaphors from the vegetable kingdom are few. *ρίζα*, root, is found in a transferred sense Rep. 565, D *ὅταν περ γύηται τύραννος, ἐκ προστατικῆς ῥίζης καὶ οὐκ ἄλλοθεν ἐκβλαστάνει*, and Tim. 90, A f. the head is called the root of the human being. Cf. also ib. 81, C *ἡ ῥίζα τῶν τριγόνων*. *ῥιζος*, shoot, is found in a metaphor Tim. 59, B, where adamant is called *χρυσὸν ῥιζος*. *ἀναφύεσθαι* is used of the Heraclitean philosophers Theaet. 180, C, cf. Rep. 520, B. *βλαστάνειν* is more common as Rep. 498, B, of the body, cf. 573, D. So *βλάστη* Legg. 679, B, cf. Euthyph. 3, A, Legg. 765, E, Symp. 208, B. Similarly *ἀνθος* and *ἀνθεῖν* of the body, cf. Symp. 183, E, 196, B, 210, C, Rep. 475, A, 601, B, Alc. I, 131, C.

§ 116. Metaphors drawn from the mineral kingdom are also rare. The testing of gold is transferred to persons Rep. 413, E, cf. 503, A; also Rep. 415, A, 468, E, 547, A, B, Legg. 645, A. So also the softening of iron in the fire is used to illustrate the influence of soft and mournful music Rep. 411, B; the effect of wine Legg. 666, C, 671, B, cf. also Soph. 267, E. *ἀδαμάντινος* is applied to persons Rep. 360, B; to arguments Gorg. 509, A. Io, 533, D the inspiration of poets is illustrated by the magnet and a chain of rings. *λίθος* also occurs in a comparison Gorg. 494, A, cf. Hipp. mai. 292, D.

2. The Elements. — Astronomical and meteorological Phenomena.

§ 117. To begin with fire, *πῦρ* appears in proverbial expressions as Legg. 666, A *οὐ χορὴ πῦρ ἐπὶ πῦρ ὀχετεύειν*, in speaking of permitting the young to drink wine cf. 664, E. Another proverb is interwoven Rep. 569, B *ὁ δῆμος φεύγων ἂν καπνὸν δουλείας ἐλευθέρων εἰς πῦρ δούλων δεσποτείας . . . ἐμπεπτωκώς*. Cf. also Legg. 677, B (§ 15). *ἀναζωπυρεῖν*, rekindle, is used metaphorically Rep. 527, D.

More common is *ἀποσβεσθῆναι*, extinguish, as Rep. 498, A. cf. 411, B, 556, A, Legg. 783, B, 888, A.

§ 118. Terms denoting light and darkness are often transferred to the intellectual sphere. So *σκοποῦσθαι* as Rep. 506, A, 518, A, cf. Theact. 209, E, Phaed. 99, B, Rep. 478, C, 558, D, Legg. 837, A. Soph. 254, A the sophist and philosopher are contrasted: *ὁ μὲν ἀποδιδράσκων εἰς τὴν τοῦ μὴ ὄντος σκοτεινότητα . . . ὁ δὲ γε φιλόσοφος . . . διὰ τὸ λαμπρὸν αὖ τῆς χάρας πτλ.*, cf. 264, C. Cf. also Gorg. 484, B, Symp. 175, E. Here belongs also the celebrated allegory of the cave men Rep. 514, A ff., cf. 517, B, 518, A, 519, D, 520, C, 532, A ff., 539, E.

§ 119. In the same way the idea is compared to the sun Rep. 532, A ff., cf. 508, B, and the contemplation of truth itself is compared to looking at the sun in its effect Phaed. 99, D, cf. Legg. 897, D. *δυσμαί*, sunset, is used metaphorically Legg. 770, A *ἐν δυσμαῖς τοῦ βίου*. From lightning there is a brief comparison Tim. 68, A, and another one with the stars Rep. 621, B.

§ 120. *πνεῦμα* and *αὔρα*, wind, breeze, are found in a number of comparisons. So Rep. 394, D *ὅπη ἂν ὁ λόγος ὥσπερ πνεῦμα φέρῃ, ταύτῃ ἰτέον*. So in a comparison with the soul Phaed. 70, A. More extended similes are Phaedr. 255, C, Rep. 401, C, 496, D. *γαλήνη*, calm, is applied to the condition of the mind Phaed. 84, A, cf. Legg. 791, A, Tim. 44, B. *ἀρχμός*, drouth, is used metaphorically Men. 71, A *ὥσπερ ἀρχμός τις τῆς σοφίας*.

3. Land and Sea.

§ 121. Finally we come to the use of terms of physical geography in a transferred sense. These are not very numerous.

κορυφή, mountain top, is used metaphorically Crat. 415, A *ἔρχομαι γὰρ ἐπὶ τὴν κορυφὴν ὧν εἶρηκα*. With this may be coupled *ἄβυθος*, bottomless, Parm. 130, D *εἷς τιν' ἄβυθον φλυαρίαν ἐμπεσὼν πτλ.*, where the image suggested is that of a man standing at the brink of a

precipice. Here belongs also Rep. 568, C τὸ ἄναντες τῶν πολιτειῶν. So πρόσσαντες Legg. 703, D. 746, C. Rep. 452, C, τὸ τραχὺ τοῦ νόμου. λειμῶν, meadow, is transferred Soph. 222, A πλούτου καὶ νεότητος οἶον λειμῶνας ἀφθόνους, cf. Phaedr. 248, B.

§ 122. Quite common is πηγή as Phil. 62, D, τῶν ἡδονῶν πηγή, cf. Legg. 636, D, Phaedr. 255, C, Legg. 690, D, 808, D, 891, C. Menex. 237, E. So also κρήνη Legg. 719, C, cf. Tim. 79, A. Similarly ῥεῦμα as Tim. 44, B ῥεῦμα τῆς τροφῆς, cf. Theaet. 144, B, Rep. 485, D, Phaedr. 255, C. Also νᾶμα Tim. 75, E τὸ λόγων νᾶμα, cf. 80, D, Phaedr. 235, D. In a more extended comparison Legg. 736, A f. new colonists gathered together are compared to springs and streams flowing together into one place. Cf. Theaet. 177, C καταχώσει ἡμῖν τὸν ἐξ ἀρχῆς λόγον, where the image is that of a torrent. Cf. also Gorg. 512, B. Another comparison is Rep. 405, D: By bad living men fill themselves with water and winds as if they were marshes.

§ 123. πέλαγος is transferred as Symp. 210, D τὸ πολὺν πέλαγος . . . τοῦ καλοῦ and Prot. 338, A τὸ πέλαγος τῶν λόγων. Merely didactic is the comparison Phaed. 109, C. A difficult argument is likened to a wave, κῦμα, cf. Rep. 457, B ff., 472, A, 473, C, 492, C. So τρικυμία Euthyd. 293, A, cf. Rep. 472, A; also Tim. 43, B, Legg. 740, E. In like manner κλύδων Legg. 758, A, cf. Alc. II, 151, C.

§ 124. More miscellaneous are the other comparisons such as Crat. 439, C ὥσπερ εἰς τινα δίνην ἐμπεσόντες, of the givers of names. Rep. 553, A, πταίσαντα ὥσπερ πρὸς ἔρματι πρὸς τῇ πόλει, where ἔρμα signifies a reef, a sunken rock. Ib. 424, A, πολιτεία . . . ὥσπερ κύκλος αὐξανομένη, which may refer to the circles formed when stones are thrown into the water. There is a comparison with the Euripus Phaed. 90, C; another with the rivers of Sicily ib. 111, E; and finally may be noted Phaedr. 243, D ἀλμυρὰν ἀκοήν, cf. Legg. 705, A.

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Life.

George Olaf Berg was born Feb. 13, 1875 at Sacred Heart, Minnesota. After a four years course at St. Olaf College, Northfield, Minnesota, he received the degree of A. B. in June 1899. The following year he served as instructor in his Alma Mater. In the fall of 1900 he came to the Johns Hopkins University, where for three years he studied classical philology, with Greek as principal, and Latin and Sanskrit as subordinate subjects. He held a University Scholarship for the year 1900—1901, was appointed fellow in Greek in October 1901, and re-appointed in June 1902. To his teachers Professors Gildersleeve, Smith, Bloomfield, and Drs. Miller, Wilson, Sutphen he would take this opportunity of expressing his gratitude. Especially to Professor Gildersleeve he feels deeply indebted for inspiration and kindly assistance.
